The Universalist Leader

A Journal of Tomorrow

Boston and Chicago — September 22, 1923

IN THIS ISSUE

Once More in France, by John van Schaick, Jr.

The Fallacies of Fundamentalism, by George A. Gay

The Inalienable Rights of Children, by Daniel Evans

Ecclesiastical Denominationalism, by Edwin C. Sweetser

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Who's Who in this Issue

Harry Le Roy Haywood, author of "Christian Mysticism" and "The Visitant," was formerly minister of the Universalist Church in Waterloo, Iowa, afterward professor of literature in Grinnell College, and is now editor of the *Builder*, St. Louis.

Edwin Chapin Sweetser, D. D., was pastor of the Church of the Messiah, Philadelphia, from 1879 to 1920—now pastor emeritus. Previously he served churches in Syracuse, N. Y., and New York City. He was president of the Universalist General Convention 1886-87, trustee 1887-1903. Preacher of the Occasional Sermon of the General Convention 1911. One of the speakers at the World's Parliament of Religions, Chicago, 1903.

Granville Hicks, editor of *Onward*, was graduated from Harvard in 1923 with highest honors, given his degree *summa cum laude*, winning the Phi Beta Kappa and highest honors in English. His home is at Framingham, Mass., and this fall he is entering the Harvard Theological School. Above the initials G. H. he has been contributing book reviews to the *Leader*.

Daniel Evans, who writes "The Inalienable Rights of Children," and who is the "D. E." seen often on the editorial page, is professor of Christian Theology in the Andover Theological Seminary, Cambridge, now united with Harvard. He is an ordained minister in the Congregational Church, and has served at East Weymouth and Cambridge, Mass. He was born in South Wales in 1866.

Harry L. Canfield, pastor since 1921 of a circuit in North Carolina covering Greensboro, Greenville, Rocky Mount, Old Sparta, Finch and Fremont, was previously pastor at Woodstock, Vt.

Ralph W. E. Hunt of Portland, Maine, is president of the Order of Universalist Comrades.

George A. Gay, pastor at Chattanooga, Tenn., since 1917, has at the same time been a director of the Boy Scouts, a teacher of religious subjects in the high school and a leader in community work. Mr. Gay was formerly pastor at Little Falls, N. Y., and national president of the Y. P. C. U.

* *

There's a queer quality in the mountaineer. It was old a thousand years ago when the Scotch Highlander began to teach the world what loyalty meant. There is no escaping the fact that the man born in a land where he looks off at the sunrise or sunset across wide-sweeping hills and valleys, or watches the clouds break on ragged mountain-tops, is different from the dweller on the plains, and, wherever you place him, he never forgets the old home. (*William Sidney Rossiter, in Atlantic Monthly.*)

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The Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

FOR THOSE WHO DON'T KNOW US

To the Editor of the Universalist Leader:

I am delighted to learn that you are to write a series of editorials with the avowed object of instructing those who do not understand the Universalist position.

I have been taking the *Leader* three or four years for the very purpose of finding out, and I am still uninformed. When I first subscribed I supposed that the Universalist Church believed in universal salvation. I had always heard so. One point I soon learned, and that is that you do not believe that any were ever lost, so there is no need to save any.

The question therefore arises, What is the universal thing that you do believe in? How do you denominate it in a single word? Must one be a believer in the theory of evolution in order to be eligible to membership in the Universalist Church? Agreeing that the Bible is not inerrant, by what rule do you determine which parts are to be accepted and what parts rejected? You must throw out much that is found in the very oldest MSS. Kindly explain on what ground. If the major portion of the Bible is to be rejected, on what ground should we consider any part of it anything more than the product of man's imagination?

It seems strange that while I fully believe in the so-called Five Essentials of Faith, I see no reason for calling myself a Universalist. To my mind there is not a great deal of sense in such a situation. *What is a Universalist?*

You will very greatly oblige me and probably many others by making your position clear on these questions.

Charles F. Lilley.

Elmira, N. Y.

THE Universalist Church believes in "universal salvation." This does not mean that "all men will be saved anyhow." It means "all men be saved somehow." That "somehow" is by racter. To us salvation is not "getting to heaven." s getting our hearts and minds right. We believe future life, but our emphasis is on making ourselves ed for it rather than on what its population will Still, we do not believe any of God's children will st His teaching, His punishment, His unchanging e through all eternity and be what is called "lost." The one thing we do believe in is the need of ing men here and now from sin—saving them from going through the world untaught and untrained—saving them from missing the highest joy of time or eternity, the joy of conscious personal communion with God, with His Son Jesus Christ and with all noble souls who have lived and walked the earth.

What is the universal thing we do believe in? We do not have to put it in a single word. If we did we would use the word "God." We believe in the Universal Fatherhood of God. From that belief all others logically come. If God is the Father, men are brethren. We believe in the Universal Brotherhood of man, not as an accomplished fact but as an ideal for which to work, and our emphasis is always on the work.

No, one need not be a believer in evolution, or gravitation, or the molecular theory, or the atomic theory, in order to be a member of the Universalist Church. He must believe in the substance of the five principles printed in every issue of the *Leader*, and that substance is the central doctrine of Jesus, "the Fatherhood of God."

By what rule do we determine what to accept and what to reject in the Bible? We do not reject any of the Bible. By the rule of reason, by Christ's rule, "Why even of yourselves, judge ye not what is right?" we determine the facts about the different books of the Bible.

Since you wrote, Dr. Hall's article, "A Thrilling Bible Experiment," has appeared in the *Leader*, which makes our standpoint clear.

What is a Universalist? The word, like many other words, has several meanings, and one must define the meaning when he uses the word, if he is to be understood.

First, a Universalist is a member of a Universalist Church. Second, a Universalist is one who believes in the final salvation of all men. Many members of Orthodox Churches are Universalists in this sense. Third, a Universalist is one who believes in the great universals—God a Universal Power and Love, Christ a Universal Leader, Brotherhood a Universal Law. In this sense a Universalist is one who will not let a single soul, living or dead, white, black or yellow, fellow countryman or alien, intelligent or idiot, good or bad, get beyond the range of his interest, sympathy and desire to help.

TEARS OF GRATITUDE

THE Japanese do not shed tears. Everybody who knows them at all knows of their stoicism. But this is what a Japanese resident of the United States writes: "We are anxiously awaiting news of the safety of our loved ones left behind in the stricken cities. Our hearts are turned toward them. Still we may bear our anxiety and sorrows without weeping, but we can not without tears read President Coolidge's proclamation; or Secretary Denby's order (Utilize Mare Island stores of biscuit, salmon, sardines and other items at discretion of Commander. All formalities waived to obtain immediate delivery); or any other news item such as how the people, wealthy and poor, are pouring out contributions and that many busy men of affairs are devoting time and energy to the work of raising tremendous sums of relief funds to save the sufferers. You are often told that the Oriental is a stoic race, but you may notice Japanese in subway trains or in their offices reading papers with tears in their eyes. It is tears of appreciation for the sympathy and the help."

* *

MAN TO BLAME

GOD is to blame"—"the Devil is to blame"—"man is to blame"—for the great disasters and calamities which afflict mankind. These are the three things we hear on every side. "God is to blame," say some. "God is in fact a Devil, curse God and die." "The Devil is busy throwing monkey wrenches into the machinery," say others, "there is nothing we can do about it. He is always ready to turn cosmos into chaos. He is always going about like a roaring lion seeking whom he may devour. God may settle him some time. Have faith in God. There is nothing else to be done."

"Man is to blame," say a third group. "Man is put here a free being, charged by God with responsibility for the world. What he doesn't know, he must find out. What he does know he must live up to. Learn and apply are the great rules of life. If you don't you will be bound to suffer."

In another column we print interesting comments upon the earthquake in Japan by Dr. Bailey Willis, one of our great scientists.

"Man and not nature is to blame," says Dr. Willis. "Tie your house together in a different way, profit by experience. Use the knowledge the race has gained. Go ahead and find out more."

The deeper our insight into things as they are, the greater will be our faith in a God who gives us the opportunity to do the thing for ourselves and get strength by doing.

* *

THE COMPULSION OF EVENTS

MOST individuals and all nations exaggerate themselves. We are given to Kaiser talk of how we shape the course of events. In the long run about all we can decide is whether we will march with events or be destroyed by them. We need supremely to keep silent long enough to hear that "Great Voice," as Froude calls History, telling us that we can not do what we will and live, that we must do the will of God or die.

Three years ago a majority of the people of the United States decided to have nothing to do with a League of Nations. There were many on both sides of the ocean who believed that ended the matter. How many of us dreamed that a super bully would presently order the killing of a group of orphans under the protection of our own Red Cross and leave us shuddering for breathless days lest another world war should burst upon us!

The *Boston Herald* tells us needed if unpalatable truth when it says:

> Of course it was of enormous importance to the world to throw Wilson out of office with a heavy thud and to elect the late President Harding in his place. That has been accomplished. But having done that, and having given ourselves time to calm, do we not really desire some world organization that will serve among nations the purpose which our civil law performs among men—or has performed in recent centuries? It did not always do so.
>
> Is it too much to hope that such an agency among nations may yet make headway—particularly if the penalty for failure is the ruin of all that we call civilization? How many more wars, accelerating in their terror, could our civilization survive? The recent outbreak in the Mediterranean appears on the face of it as serious as the 1914 assassinations in the Balkan capital. From both we are a long way, but we sent two million men to Europe as a result of the earlier tragedy, and they were not summoned by any League of Nations, but in the absence of anything approaching world organization.

* *

"THE RELIGION OF ALL SENSIBLE MEN"

ONE of the notable biographies recently printed is that by the distinguished diplomat and novelist, Arthur Sherburne Hardy, entitled, "Things Remembered." It is another of those records of human achievement which we delight in reading. Of interest to Universalists is the account of Mr. Hardy's reply to a nurse when he was asked what his religion was.

> "Chart in hand, intent upon the statistical side of her profession, having satisfied herself as to name and age, the nurse asked, 'What is your religion?' Had I been in full possession of my faculties I should doubtless have realized that the issue was between the Protestant and Roman faiths, but being still in that nebulous land of irresponsibility called anesthesia, the subconscious self harked back to the reply attributed to Frederic Harrison, to Talleyrand, and others long before them, and I murmured: 'That of all sensible men.' Of the membership of the Brotherhood of Sensible Men, of how many there be who, wearing outwardly the garment of uniformity, walk discreetly among us, the census is silent."

Mr. Hardy did not then outline for the nurse the fundamentals of the faith of sensible men. In the chapter on Fundamental Beliefs he hints at what those fundamentals might be. We only wish that he had known of the faith of the Universalist Church. If he had he might have replied as did Washing ton Gladden in one instance that the creed of the Universalist Church contains all that one needs to know.

What is the religion of sensible men? Lincoln would have replied, "The Fatherhood of God and the

Brotherhood of man." We submit as our answer the faith of our Church:

The Universal Fatherhood of God.

The Spiritual Authority and Leadership of His Son, Jesus Christ.

The trustworthiness of the Bible as containing a revelation from God.

The certainty of just punishment for sin.

The final harmony of all souls with God.

H. H. N.

* *

AN INTERNATIONAL DAILY

THE *Christian Science Monitor* of Boston may not be a newspaper, as the *Nation* asserts, on account of its failing to print news of murders, divorces or accidents, but it is a great "international daily." And there are many things printed in it which ought to be news for the other dailies and weeklies. Thoughtful people, irrespective of religious belief, are turning more and more to the *Christian Science Monitor* for reports on men and events in politics, science, religion, art and literature around the world.

We were sorry when the old staff was swept off the boards because of a fight between two factions, but the present staff, like its predecessor, is producing a great daily.

The *Universalist Leader* is happy to record the debt it owes the *Christian Science Monitor*.

* *

OUR FIELD

THE *Universalist Leader* is not a *Review of Reviews* nor a *Literary Digest*, nor even another *Our World*. Why we have not reported this, why we have not mentioned that, why we have not commented on the other thing, is because it is not a part of our job.

Our subscribers all take the daily or weekly newspapers, and most of them take one or more of the weekly or monthly magazines.

Our field is religion. Our references to world happenings are to teach religion. Our comments on national plans are to illustrate religion. Our citings of local events are to apply religion.

We shall interpret our commission broadly. We shall try to be all things to all men. We shall hope to illustrate in so many ways that all will be interested and all will be taught. But our distinctive task is to deepen and broaden the conscious life of God in the souls of His children.

* *

WEATHER

WHEREVER you go you find weather. Some parts of our land have more of it than others; some localities thrive on a very small assortment. Man-made laws and man-governed people can make thornless roses, can develop a new strain of cattle and change, obliterate or almost create, but no amount of work, thought or scheming can change the weather.

What of it! Well, nothing much, except that there is a class of human beings who, instead of devoting their energies, talents and experiences to bettering this poor old world, are forever essaying the impossible, the impracticable or the improbable.

The simple formula for success commercially, socially or religiously is: First, find out what you can do best, then devote your best energies, highest thought and keenest enthusiasm toward making your idea an ideal. *J. M. T.*

* *

SHABBY PREJUDICE

THE *Churchman*, New York, calls attention to the account of the Harding Memorial exercises in the City Hall of Taylor, Texas, and quotes this comment from the Episcopal rector of the town: "Because the Roman priest had a place on the program, all the Protestant ministers refused to be present at the memorial service." What the Catholic priest did was to pronounce the benediction.

"This shabby prejudice," says the *Churchman*, "would have been entirely antipathetic to the man whose memory it should have been their unhesitant choice to honor."

In striking contrast was the action of the citizens committee arranging the services at Cobleskill, N. Y. The Catholic priest was absent at the time and a Catholic layman, a rising young lawyer, was invited to read the Scriptures. Though the service had to be held in the Methodist Episcopal church he accepted and took part.

* *

MAKING THE NEW TESTAMENT FLESH

THERE had to be a New Testament. The Old Testament was law-centered. But it was no more law-centered than the New. The difference was one of legal age. The Old was the age of fear-inducing prohibitions. The New was the age of love-emancipated, constructive service.

The Old accomplished all it could. It wrote its final word right faithfully. It had no fear of man and its fear of God was literally the beginning of wisdom, which finds its conclusion in a love that drives out fear and embraces both God and neighbor. The Old held the seed of all the New made flesh.

The New Testament is to-day being translated into the language of industry on the equalizing basis of the Golden Rule in the operation of which the individual can find no isolation. It substitutes the constructive command, issued by the consent of the governed on both sides, for the denials which Labor has imposed by strikes and Capital by lockouts. It opens the eyes of the employees and the books of the employers.

However named, and wherever appearing, the New Testament of human relations will end the fear, suspicion, distrust and warring creeds of autocracy on both sides, for it finds itself the good treasure from the hearts of men "created equal" by their common, universal Father, whether they be employers or employees. It proves itself divine and triumphant by the practise of co-operating, fair-play service. And incidentally the public—always both a keen spectator and the ultimate consumer—never receives from its any movement either injurious accident or venomous fatality.

The fulness of time has come. The New Testament is made flesh and dwells among us, and we behold its glory—as of the only saving way begotten of the Father—full of grace and truth.

C. A.

Cruising Around a Changing World

XXXVII Once More in France

John van Schaick, Jr.

WE disembarked at Le Havre May 16 exactly on time. Early in the morning we anchored off harbor and about 8.30 moved slowly in with the rising tide. Those of us who had landed there or had lived there in war time were all excitement as familiar things showed up. Deauville and Trouville off to the right. Honfleur and the mouth of the Seine ahead. Sainte Adresse and Le Havre to the left. There under the cliffs was the "Hotellerie" where most of the Belgian ministers had lived during the war; and below at the water's edge at Sainte Adresse the Hotel des Regates where we had had offices. In Le Havre itself a little maid opened the windows of our old apartment as we sailed by, and stepped out on the balcony.

At Le Havre we bade good-by to the Clark party. Hundreds hurried for their special train to Paris. Some stayed on the Empress of France for England and a few to connect at Southampton that night for home.

We all landed hastily, for the steamer must not detain her sister ship at Southampton. We found all our small baggage, but the madam's trunk was missing. Perhaps it had been put on the train for Paris, the porters said. We went through the luggage van. It was not there. "Perhaps it was on the other side." Nothing there. There was no escape for it. It was on the ship and they were loosening the gang-plank. Now acquaintance and confidence born of four months cruising stood us in good stead. "Captain," I said as I dashed over the gang-plank, "my trunk is on board." "Well, it'll have to go to England," he replied. "Hold her a minute," I dared to say, "and let me see." Down the stairs I plunged with two or three conductors and friends at my heels—saw a steward, sent him on the run for my own steward and got off.

As the "Empress" slowly began to swing her bow away from the dock, the faithful Langrish let my trunk down by a rope astern and a sailor on the dock caught it. Having no Paris label on it not destined for any party, the only baggage for Le Havre, the trunk had been left on one side.

We had three peaceful days at Le Havre, a Y. M. C. A. girl with a fine war record with us. We tramped up to the *"Cote,"* the palisades overlooking the harbor and the city, and got the lovely views. We called on the people of the American colony, who took us in with the same delightful hospitality they showed in war time. We walked around where we had lived and worked, looked at buildings empty and at streets deserted, and felt like Rip Van Winkle.

In war time Havre had been a British base, a French base, a Belgian base, and an American base. Now it was a French port in a dull time.

But the French people were kind and hotel people and shop people and bank people and Mademoiselle Fritz up on the *Cote* remembered us—and we had a wood fire built up in the fireplace and talked about old days, old friends and days to come.

My wife, who had walked behind the silent forms of some of our American boys to the cemetery, sometimes the only American present, wanted to go there again, so on a cold gray windy day we went to the familiar place.

We found that some of the boys had been sent home and some had been sent to the cemetery at Bony, but that the British lay where they had been buried. What different services they represented. How many jobs there were in the war, and in every kind of job, at the front and in the rear, men gave up their lives.

We could not lay our wreaths on American graves, so we picked out the graves of those who were farthest from home—Lezzere of the Italian army, Lieutenant Park of the New Zealand Infantry, an Australian of the Field Artillery, Nurse Williams, V. A. D., and a Y. M. C. A. man who died at Havre.

Spring had been so late in France that apple-blossoms were still hanging to the trees in Normandy as we went up the lovely Seine on the Paris train. Then for almost two weeks we settled down in another familiar haunt, a Paris hotel owned by an Italian, managed by a Swiss, and filled with French, English, and Americans. All the hotels were full and prices were high. Even with the advantage of the exchange, Americans had to pay well for what they got. As one old friend who loves Paris remarked, "She is more delightful and rapacious than ever."

We found our cruise people all over the city industriously sight-seeing, but for us formal sight-seeing was over. It was too much over. We settled down and loafed. If people really want to "do things" they had better enroll with a Cruise. And yet the dawdling around Paris, the long walks in the Bois and to the Mont du Sacre Coeur, up the Champs-Elysees, up and down the Seine and over the bridges at night, were delightful. There was a wonderful exhibition of Belgian art, a creditable American exhibit showing the work of John Singer Sargent, Winslow Homer and others, beside the Salon and the Louvre to visit.

There were inspiring Sunday services at the little union American Church in the Rue de Berri. Strangely enough we attended the farewell service of the Rev. Chauncey Goodrich, D.D., whose first services we attended in 1917. He has made a large place for himself in the hearts of both the Americans and the French in Paris. He is an outspoken and courageous enemy of militarism, but asserts that the French are not militaristic.

He does not believe, what other good friends of France do believe, that "there are dangerous elements in French public life and a party determined on annexing German territory and making France the great military power of the Continent." As one studied the faces of the thousands at the dog show and at the flower and fruit show, one could easily believe Goodrich. But good, simple-hearted, industrious people who love dogs and flowers and children can be terribly fooled by the war lords, of whom unquestionably France has her share.

At the Sorbonne, attending on two different days the exercises celebrating the centennial of the birth of Pasteur, we were brought again into contact with the best of France.

Yesterday, May 30, was a solemn day in Paris. We went to the services at the Church of the Holy Trinity, the American Protestant Episcopal Pro-Cathedral, where they dedicated cloisters built as a memorial to the Americans who died in the war in France and Flanders. Into the walls of the cloisters had been set tablets containing the names of the different American divisions and other organizations, their insignia in colors and the number who had died. Some of the divisions lost heavily. Of the welfare workers, our Red Cross lost 194, the Y. M. C. A. ninety-two, the Knights of Columbus one, the Chaplains Corps twenty-three, the Jewish Welfare two, and the Salvation Army one.

In these services at this American Episcopal Church we found an unqualified expression of support of the French position since the war, Ruhr and all. The rector is convinced that "France is all right," in everything. Occasionally on the street or in a shop we ran into a man who showed "weariness" over the time involved making Germany pay, but little open opposition to French policy. One could not help wondering at the Christianity which at least does not oppose getting an enemy down and then choking him to death while he is down. What the French say is that they have been bitten twice by a mad dog and that they don't propose to let him up until they can be assured protection.

I think the French position is wrong, terribly wrong, but I can't help loving the French in spite of all.

The Decoration Day services at Suresnes, the American cemetery just out of Paris, were beautiful. French and Americans united in the tribute. The French cavalry formed the guard of honor. French and American generals and the American Ambassador delivered addresses.

A gold star mother from Washington, for years president of our Y. W. C. A. there, took us to her own little private service at the grave of her boy, and honored us by letting us share it.

It was a day when the French seemed once more like beloved comrades.

If only I could believe that the alleged vicious circle of French policy is false! It was not an enemy of France but a friend who stated it: "It is not a question of reparations. France will hold on to German territory until she hurls Germany into chaos. Then she will hold on because of the chaos. Her whole policy is 'hold on' and it will prove disastrous for France and for humanity in the end."

Paris, May 31, 1923.

Summer Work at Old Harvard

Harry L. Canfield

IF you can imagine the thrill of being at school again, thirty-seven years after President Capen, in Latin as smooth and flawless as though it was his mother tongue, had presented their diplomas to the members, twenty-six in number, of the class of '86 Tufts—if you are an old-timer with hallowed memories of college days and can think of yourself as being once more one of a student body, think of mingling with fellow-students, sensing their earnestness of purpose and their mental alertness—if you have recollections of plugging early and late with feverish anxiety, striving to accomplish the assigned reading before the college bell shall relentlessly announce that the hour has arrived for the professor to have his innings—if you can see yourself scared stiff or frightened into a mass of quaking vacuity the first time this self-same omniscient, omnivorous professor calls on you to "recite," then—well—you will understand this story.

The students at the Summer School were of all ages, almost literally from the cradle to the very verge of the grave. Parents whose homes were hundreds of miles distant, because there was no other way to do, brought their children with them, the youngsters accompanying them to the classes. There were gray heads, bald heads and bobbed heads. There were forms erect and athletic and there were forms bent with the years. There was ruddy youth and there was wrinkled age, but the dominant spirit was nimble and buoyant.

The roster included the names of representatives of many professions: there were public school teachers, college professors, ministers, journalists and efficiency experts; there were undergraduates working off "conditions" and graduates working for degrees; many were attending the lectures and doing the reading for the sheer love of it, though one mother confessed her motive was "to keep up with her daughter."

Answering the question, what has Harvard that North Carolina needs, I would say that Harvard has much that every state needs. On the other hand Harvard would gladly admit that many states have what it needs. Therefore it came about that it called to its Summer School faculty men far and near, drawing upon the University of North Carolina for one of the leading instructors in the department of psychology. In a word, I should say that one great contribution Harvard makes to education in this land is the influence exerted in stabilizing and standardizing the work in the younger colleges. Of course, it has become a marvelous repository of the triumphs of investigation and learning, so that it affords well-nigh boundless facilities for research work. Probably every institution of learning in the country has profited more or less by this fact. In this sense Harvard is a vast reservoir to which all may come and draw.

To tell what I have brought away with me as a result of the summer's study may not be so easy a task as one might imagine. The work at a Summer School is wonderfully intensive. One does with a subject in six weeks what in the college course takes half a year. It is nothing to marvel at if when the end of the term comes one's head is in something of a whirl, especially if he has taken more than one course.

For instance: It comes to pass in these days that to get adequately into the science and philosophy of Sociology one must know something of geology. paleontology, biology, physiology, psychology, evolution and the like. So while the class this summer read all of Carver's "Social Justice" and Ogburn's "Social Change," it also read chapters from Galton, Van Dyke, Robinson, Conklin, Kelly, Buckle and Darwin and was expected to have some acquaintance with McDougall, James, Bergson, Dewey, Mendel, Freud and Lyell. It was essential to have an understanding of the Malthusian theory and the Law of Diminishing Returns; to be able to converse intelligently about natural selection, variations and mutations; about heritages, cultures, lags, norms and mores, reflexes, adaptations and complexes. One needed to be versed in the philosophies of positivism, determinism and hedonism; should have a speaking acquaintance with Bentham, Descarte, Hegel and Kant and be on reverential terms with Moses, Plato and Aristotle. Wasn't it enough to make one see things go round?

Yet this going far afield has reason in it; thus is discovered more certainly to us what man is and by what devious paths he has come through the millenniums. Through these far-reaching studies one gets a slant on humanity that enables him with greater accuracy to discover, estimate and deal with the forces that stand in the way of progress, and therefore makes plainer the task of dealing with them.

If the tendency of some of the authors studied seemed somewhat reactionary and the disposition rather apparent to stress the superman to the neglect of the average human, if there was that that smacked of the ancient rule, "Let him take who hath the power and let him hold who can," there was the utmost freedom of discussion in the class room.

The course in the English Bible was one never to be forgotten. In the rapid survey of that remarkable compilation of early Hebrew and Christian writings from Genesis to Revelation, errors were pointed out, inconsistencies, impossibilities and crudities in thought and ideals. The criticism was scholarly and thorough-going. But after eliminating the imperfections what remained came forth as gold from the refiner's fire, or, to change the figure, as a sun-glorified landscape from which the mists have lifted.

The outstanding benefits of the summer's adventure consisted in the acquirement of a deeper understanding of subjects pertaining to human life, its background, its present heritage and its future possibilities, and in the quickening of all the mental processes through the stimulating contacts with instructors and fellow-students. The experience was one of great refreshing and a quickening of every energy and ambition.

The Fallacies of Fundamentalism

George A. Gay

> For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. 2 *Tim.* 4 : 3-4.

AFTER years of comparative peace among the Churches we have now come to years of bitter controversy. The most aggressive controversialists are what we call "Fundamentalists." These "Fundamentalists" start with the assumption that true Christianity is seriously threatened by the conclusions of modern science, that the scientist is mistaken, and that the way out of the difficulty is to return to the ancient creeds and accept them literally.

According to the "Fundamentalists" the Bible is inerrant, verbally inspired, the final authority in all matters; Jesus was the pre-existent, virgin-born Son of God; the atonement involves an actual cleansing of the sinner by the real blood of Jesus; Jesus is soon coming to set up his kingdom on the earth; the end of the world is near; both heaven and hell are places, and endless life is the reward of the believers while endless misery is the penalty visited upon the sinful. Salvation is not attained either by works or character, but by faith alone. Unless a person agrees with the "Fundamentalist" he is supposed to be lacking in faith and accordingly in grave danger of hell-fire.

In view of the fact that the people who cherish these views are leaving no stone unturned in their endeavor to convert the world to their point of view, and that they are branding all who oppose them as infidels and atheists and dangerous heretics, the time has come for plain speaking. We can not dodge the issue, even if we would. Either the fundamentalists are right, or they are wrong; they are following either a falsehood or a truth. If their doctrine is false, we must fight them to a finish. Convinced, as we are, that Universalism is true, we maintain that the doctrines of the fundamentalists are false and they themselves are mistaken; therefore we warn all hearers against this powerful reactionary movement.

In this endeavor we would point out the fallacies of fundamentalism, the false assumptions and conclusions which are accepted and published by the fundamentalists. In this there is no wish to cast any aspersion upon any individual or any denomination. We will grant that the men and the women who champion the fundamentalist position are sincere and honorable. What we deplore is that both the fundamentalists and the liberals are working for the kingdom of God according to their opinion, but instead of working together they are fighting each other. The question before us, then, is not one which involves personalities; it is a question of doctrines. And we feel that the message is of vital importance, if people are to be taught the truth.

1. The first fallacy of fundamentalism is the conclusion that there is an inerrant book in existence. The fundamentalists claim that the Bible is a perfect book, absolutely inerrant, verbally inspired, infallible in all of its parts, and that it must therefore be accepted literally. Every letter, syllable, word, phrase, clause, sentence, paragraph, chapter and book is perfect as these now stand in the King James Version of the English Bible.

It seems almost unnecessary to say that the King James Version of the Bible is not the original Bible, and that it abounds in errors, both of punctuation and translation and interpretation. No capable student would think of explaining the meaning of a text in that version without first consulting the best commentary. Any book which requires a commentary to make its meaning plain is not inerrant.

Furthermore, if a person accepts the book as inerrant in all its parts, he is bound to admit that every religion, every sect, every practise which cites as its authority a verse or verses in that book must be divinely authorized. The fundamentalist can not say that his doctrine is the only true teaching because it is supported by certain passages found in Genesis and Romans and then deny that his opponent's position is true when it is established by reference to certain passages in John and Hebrews and Luke.

The best evidence we now possess shows the human authorship of the Bible, and man has never yet produced an inerrant book. This does not in any way deny that God can make use of the work of man and has in this case made use of such work of man to accomplish the purposes which He desires. When we take into consideration the sacred books of all peoples the most that the fundamentalist is warranted in saying is that in his opinion the Bible is the best revelation of the divine ways of working with humanity that we possess.

That the best evidence in our possession proves its human authorship does not in the least detract from the value of the Bible in the estimation of those who are seeking the truth and only the truth.

2. The second fallacy of fundamentalism is that the findings of science are unreliable while the conclusions of theology are wholly trustworthy. The fundamentalist, if he is well-read and studious and fair, is willing to admit that the scientific theory of evolution may well apply to the origin of crystals, vegetables, birds and animals, but he repudiates this theory as applied to man. He admits that all things except man have passed through an evolution. Man, he contends, was created perfect and has never been under a law of evolution. His development has been a special, miraculous, separate occurrence, and man can not be accounted for by any theory of evolution.

The reason why the fundamentalist takes this position is that to admit that man's origin was the same as the animal's is to deny the conclusions reached by the dogmas of the Church. The dogma says that man was specially created by God and that he was created perfect, and that he disobeyed God and so fell from grace, and was cast out of Eden and condemned to hard labor and threatened with endless punishment as the penalty of his disobedience. According to dogma all the pains and misfortunes and diseases and discords of human life were the direct result of the disobedience of Adam and Eve.

Let us read what a scientist has to say with regard to man's origin:

> It is now generally conceded by all who have studied the varied evidence and have freed themselves from ancient prejudice that, if we traced back our human lineage far enough, we should come to a point where our human ancestors had no civilization and lived a speechless, naked, houseless, fireless and toolless life, similar to that of existing primates with which we are zoologically closely connected.
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> This is one of the most fully substantiated of historical facts and one which we can never neglect in our attempts to explain man as he is. We are all descended from the lower animals. We are furthermore still animals with not only an animal body, but an animal mind. And this animal body and animal mind are the original foundations on which even the most subtle and refined intellectual life must perforce rest. (The Mind in the Making, pp. 67-68.)

The fallacy of fundamentalism in this instance is acceptance of the evidence of science when that does not undermine dogma, but the rejection of the conclusions of science when these are contrary to dogma. Dogma has always been the expression of man's opinion, while scientific conclusions are invariably the result of countless experiments. One moves in the region of theory only while the other always bases its findings on observed facts. To deny facts is one of the most dangerous attitudes man can adopt, and yet, strange to say, it is one of his favorite pastimes.

3. The third fallacy of fundamentalism is discovered in the implication that is often made and which is sometimes expressly stated that the Christianity which is true to its Founder demands conformity to doctrine. Fundamentalism demands conformity. The fundamentalist says that unless you accept the doctrines of the Christian Church you can not be a Christian. Salvation is dependent upon certain beliefs which were pronounced essential by the Roman Catholic Church and afterward approved by the Protestants. Here are some of the doctrines that a person must accept if he is to be saved: The inerrancy and infallibility of the Bible; the full Deity of Jesus Christ; the virgin birth of Jesus Christ; the substitutionary atonement—that Christ paid the penalty of your sins and mine with his physical life-blood; the physical resurrection of Christ; the second return of Christ in the body; the last judgment; endless bliss for the saints and endless torment for the sinners.

The fallacy in this lies in its misunderstanding of Jesus. If any man distrusted doctrines and conformity, it was Jesus. The attitude and the teachings of Jesus were destructive of all the conformity of his time, and because he refused to accept the doctrines then current, because he would not conform to the teachings or the rituals and ceremonials of his people, he was crucified. All the testimony we possess unites in declaring that Jesus was not crucified for any offense against Rome, but to satisfy the religious prejudices of the Jews. Jesus taught that obedience to love was the one great commandment. Dogma, doctrines, rites and ceremonies—these he discarded for love. He was a non-conformist, a lover of freedom of thought, an apostle of liberty, an independent. And because as an independent he was attracting altogether too much attention and gathering too large a following he was put out of the way.

Jesus measured his disciples by their love for God, for him, and for humanity. The Samaritan who showed mercy was his disciple; the Pharisee who conformed to the strictest requirements of the law

was his enemy. Men are judged ultimately by their kindness, tenderness, justice, helpfulness, brotherliness, and they are condemned when they refuse to practise love. If you would know the test which Jesus himself used, read Matthew 7 : 21, or Matt. 18 : 21-35, or Matt. 19 : 16-22, or Matt. 23 : 34-40, or Matt. 25 : 31-46. The other gospels abound in selections which support this contention.

Conformity to creed, acceptance of doctrine, which comes as the first fundamental of the fundamentalist, was the least important in the teachings of Jesus.

4. The fourth fallacy of fundamentalism is its emphasis upon the letter and its neglect of the spirit. Permit me to quote the criticism of the fundamentalists uttered by William Pierson Merrill in the *Christian Century:*

> This is what they say, these extremists: "The Bible is not really inspired, unless the inspiration affects and controls the words, the manuscripts. Christ is not really Son of God unless his divinity has a physical basis in his birth. His resurrection is not real, unless it was a physical resurrection. His atonement is not real and full, unless his blood, his actual, physical, bodily suffering, is somehow applied to the sinner. He will never be really with his people, until he is again physically here, in the body."
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> Is not the implication of all that clear beyond mistake? These extremists declare: "The physical, and not the spiritual, is the real. No reality without materiality. The spiritual is not sufficient. Only the physical is real and conclusive."

The fundamentalist stakes all upon the letter. Unless all these physical things are true, then Christianity is destroyed. Unless we believe in a physical demonstration we are not Christians. The fundamentalist denies the conclusion of the evolutionist that man is a descendant physically of the lower animals. He maintains that man's chief distinguishing characteristic is his spiritual descent from God. In direct repudiation of this he says that the inner, spiritual meaning of the Bible is less important than the outer, literal statement; that the spiritual significance of the birth of Jesus is of less significance than his physical virgin birth; that the spiritual resurrection of Jesus is a false interpretation while the physical resurrection is the only tenable teaching; that a moral atonement is impossible, but a physical atonement is a fact; that the spiritual coming of the Christ is a snare and a delusion while his bodily reappearance is a certainty; that a spiritual judgment which goes on continuously in the mind is mere speculation while a physical judgment is inevitable; that heaven as a spiritual experience within man is an impossibility while a place called heaven somewhere in the clouds is the promise of God; that hell as a condition of the soul, a torment of spirit, is a falsehood, while an actual, burning hell, a place of bodily torment, is the clear teaching of Christianity.

The inconsistencies, the incongruities, the materialism of such views are apparent to all careful thinkers.

From all of the foregoing we may conclude that what is called "Fundamentalism" is a sectarian movement peculiar to the times in which we live. It owes its popularity not alone to the antiquity of its doctrines but quite as much to the antics of the revivalists who, following Billy Sunday, have preached what they thought was vital Christianity with such crass, vulgar, literalism that they have robbed multitudes of the opportunity of finding a higher interpretation of religion through the regular channels of worship. Fundamentalism is a sort of hysteria which betrays an utter lack of faith in God, or Christ, or man, or the moral order of the universe. It is the Thomas of to-day; it demands bodily proof of reality. It is degrading to man, thinks humanity incapable of salvation without catastrophe and miracle, and does not believe in human progress. It is the very opposite of modern in all of its methods and conclusions. It repudiates the results of scientific investigation. It is intolerant, destructive, misleading. It is a menace to the moral health of humanity, a denial of love, a repudiation of the Fatherhood of God and the brotherhood of man, and rests upon a misapprehension of the life, teachings and mission of Jesus.

Jesus tested character and doctrines by their fruits. "By their fruits ye shall know them." Fundamentalism may be tested by its fruits. If its fallacious positions have not been exposed in the arguments adduced, perhaps a glance at its fruits will prove more convincing.

What has fundamentalism done for the world during the past three years? Here was a world torn asunder by war, struggling for light upon the great problems of peace, asking for guidance in the midst of unknown paths, demanding the gentle ministry of love to heal its wounds.

Fundamentalism instead of uniting the Churches in a common humanitarian work has divided the Churches on a purely theological issue. At a time when men should be more tolerant than ever before because of racial animosities and religious differences and international complications it has exalted intolerance and has given an example of verbal abuse that exceeds anything experienced in recent years. When the keenest minds of an age were trying to work out an educational program which would prevent further wars and promote truth and encourage the scientific attitude, it has invaded the schools, colleges, universities and legislatures and attempted to throttle freedom of research, to stop the wheels of progress, and to narrow the horizon of the students. When the world was hoping that some kind of international organization might be perfected to preserve the peace, fundamentalism has declared war on those who can not accept its premises and conclusions, and has disrupted the one institution which might have done most to promote the peace of the world. Wherever you find fundamentalism there you will find turmoil, controversy, bitterness, intolerance, false pride, and stubbornness. Fundamentalism has not addressed itself to the conflict between labor and capital in an endeavor to prevent strikes, lockouts and hatred. It has done nothing to aid prison reform. It has not lifted its hand to lessen hunger and want. It has not turned for a moment to the healing of disease.

It has ignored the problem of the immigrant. It has refused to accept and use what science has laboriously gathered to increase knowledge and promote brotherhood. It has turned its back upon the social program of the Church. It has adopted an

individualistic interpretation of religion which belongs to the past. It has made its appeal to fear and to fatalism and has prophesied disaster and catastrophe. It has not accomplished a single reform of a constructive character. It has moved wholly in the region of theological speculation, and instead of uniting mankind against the real evils of lust and war and hatred and selfishness and crime and suffering and injustice, it has divided them upon the question of whether Jesus is coming back to the earth in a body like ours, or not.

Indeed the time has come "when they will not endure sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn their ears from the truth, and turn aside unto fables."

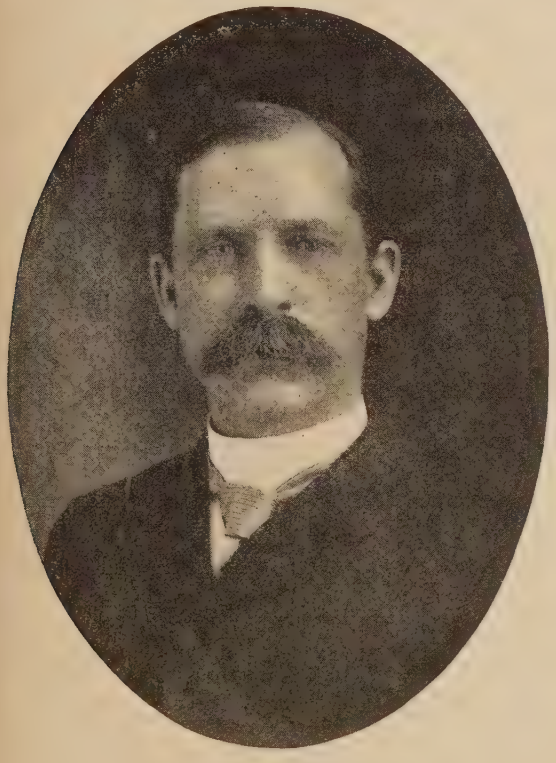
Contrast in conclusion what Paul lists as "the fruit of the spirit" with the fruit of fundamentalism, and then we see it as it is.

"But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control: against such there is no law."

Representative Universalists

XIV Brayton A. Field

BRAYTON A. FIELD, lawyer, judge, social worker, church and Sunday school enthusiast, and a loyal, active Universalist, was born in the country, where so many of our truly useful men are born. It was in the rural section of Jefferson County, New York, in the town of Hounsfield, on March 18, 1853. His father's farm is still in his possession and he not only takes delight in running it as an avocation, but enjoys a high satisfaction in



BRAYTON A. FIELD

spending as much time there as his professional duties will allow.

He attended the "district school," which fitted him for the course in the Watertown High School. After finishing here he attended Dartmouth College, where he was graduated with the degree of A. B. in the class of '78. He is a member of the college fraternity Psi Upsilon. His studious nature and his innate fidelity to his tasks were recognized even in his college days, as upon graduation he was given honorary membership in the Phi Beta Kappa fraternity. He studied law with the law firm of O'Brien and Emerson in Watertown, was admitted to the bar in 1886, and has practised law in this city ever since.

Three years after his graduation, in 1881, Mr. Field married Antoinette E. Thompson, the daughter of Judge and Mrs. William C. Thompson, who were ardent Universalists. Upon the establishment of their home in Watertown they naturally identified themselves with All Souls Universalist Church, in which they still hold their membership and to which they are indefatigably loyal. Their children have caught the ideals and the consecrated spirit of their parents, and it may be truly said that every member of this faithful and zealous family is a "representative Universalist." What we say of the good Judge in his advocacy of Universalism and in his fidelity to our Church we could rightly say of each member of the family. If all families could be pervaded and dominated with this same simple, cultured, and, in the true sense, Christian spirit all our puzzling social problems would be solved.

Judge Field has been most active and efficient in the local church for many years. He was a member of the board of trustees for fifteen years, several of which he was its president. During the building of the new church in 1905-7 he was a member of the building committee, and in charge of the construction. He has served the church in almost every capacity, is a highly respected and honored deacon, and his sound judgment and professional training eminently fit him for the wise counselor and adviser he has come to be in so many of the progressive activities of the church.

This devoted man has been an enthusiastic Bible student and Bible school worker. He has been a teacher, officer, and for eleven years was the efficient superintendent of the local school. He is an aggressive leader and is always guided by the highest ideals and latest methods in school work. He regularly attends our Sunday School Conventions, as he does those of the Church, and invariably finds his niche for service. While he is an ardent and devoted Universalist, yet he is able to work with others, and is an active worker in the Jefferson County Interdenominational Sunday School Association, and, besides serving in other ways, has been chairman of the Finance Committee for ten years.

Judge Field's interest in and labor for the local

church and its allied organizations have been paralleled in the various interests of the State Convention, in which he has worked for many years. He was a member of the State Board for ten years and president of the State Convention for two terms, beginning in 1919.

Judge Field also was active in the organization of the General Sunday School Asssociation in 1913. He was one of a committee of three which drafted the "Standards" adopted by this Association for the local schools, and has acted as its chairman for many years, an office very exacting in its demands.

He is also an active worker in other fields of service. He is deeply interested in the Black River Association of Universalists, and was its president in 1908. In politics he is a Republican, though not a partisan. He has been for ten years a member of the Republican County Committee. He was a member of the city Board of Health and drafted the milk ordinances for the inspection of sources of the milk supply of the city of Watertown. Watertown was pioneer in this kind of inspection in New York State. He was also on the committee which drafted the plumbing regulations for Watertown under the new Plumber's Act of 1893. He has been director of the Society for the Prevention of Cruelty to Children and Bureau of Charities for fifteen years, and was president for five years.

Judge Field has been greatly interested in St. Lawrence University, of which his daughter, Irene, is a graduate, and he was one of a committee of three which drafted the amendment to its charter creating the Theological School Board of Trustees as a separate corporation. He has been an active member of this Board since 1910.

He is a busy man. His public spirit draws him into many municipal movements and in those for civic, social and religious betterment. He is kind, always unselfish, calmly enthusiastic, sanely optimistic, a Christian gentleman, a man of faith, whose life is dominated by the spirit of brotherly love—a representative Universalist.

Ecclesiastical Denominationalism

Edwin C. Sweetser

IN the general controversy which is now going on regarding denominational creeds and restrictions, some of the contestants, in their opposition to what they regard as ecclesiastical tyranny, are advocating the abolition of all creedal requirements and also of all sectarian or denominational distinctions. In order to secure sufficient freedom of thought and of preaching, they would merge all of the existing denominations of Christendom, or at least all of the Protestants, in a single great creedless ecclesiastical organization, to which every local church and every clergyman should belong. They contend that such an amalgamation would be conducive not only to Christian liberty and unity, but also to ecclesiastical economy and efficiency.

Why, they say, should there be so many different organizations and denominations of people who profess to have essentially the same great religion, and why should they spend any of their time or their energy or their financial resources in opposing one another instead of combining their efforts against those forces of evil to which all of them are naturally antagonistic and by which all alike are hindered from being as prosperous as they wish to be? They assume that a single, great, all-inclusive body of Christians would be free from the difficulties against which all, or nearly all, of the denominations are laboring, and that it would be vastly more successful than all of them together can possibly be under the present very complicated state of affairs.

Now, their statement of the case has an appearance of plausibility, and it would probably be convincing were it not inconsistent with certain facts of human nature which obstinately refuse to get out of the way.

If human beings were all alike in their likes and their dislikes, their temperaments, their dispositions, and their responsiveness to appeals, or if they were like a lot of puppets with no minds of their own, they might be advantageously gathered together in one great ecclesiastical organization. But, as a matter of fact, they are not. They are constitutionally very different, intellectually and emotionally. They are, and always will be, individualistic. And, in order to save them, the Church must take them as it finds them and treat them accordingly, becoming "all things to all men" with truly apostolic adaptability and sagacity. It is confronted not merely by a theory, but by a condition, concerning them, and must recognize the fact that, whether wisely or unwisely, they are like the members of a certain poor family in Chicago who refused to accept the kind of food which was offered to them by a charitable organization because, as one of them said, "they'd ruther have what they'd ruther."

Ecclesiastically, that which suits some people does not suit some others who are equally religious and loyal to Christ. They differ in their interpretations of some of his teachings and in the methods of worship which are most congenial and helpful to them; and in neither of those particulars can any single organization sufficiently provide for their needs. For that purpose various denominational organizations are needed.

Undoubtedly there are at present too many denominations. Some of them ought never to have come into existence. There was no sufficient reason for them. They were the offspring of unworthy motives—foolish jealousies, egotistical ambitions, or petty quarrels like that about the right method of opening an egg between the Small-endians and the Big-endians in the kingdom of Lilliput. And some which were formerly useful may have outlived their usefulness. The ecclesiastical tree may need pruning. But to cut off all of the branches, or to leave only one, would be a serious mistake. It would not promote Christian unity, economy, or efficiency.

For, in the first place, unity is by no means identical with uniformity. Unity may exist without

uniformity, and uniformity without unity; and there is likely to be more genuine unity of spirit among people who are free to worship according to their own inclinations than among those who are in any way prevented from doing so. Let us have, by all means, a spirit of Christian unity among the disciples of Christ, but let us beware of any form of ecclesiastical organization which tends to stifle individuality or to hinder intellectual and emotional freedom. Let us have at least as many different organizations as are necessary for the really distinctive varieties of Christians, so that each of them may worship freely, sincerely, and joyously. The Baptist denomination is best suited for some people, the Episcopal for others, the Lutheran for others, the Methodist for others still, and so on through the alphabetical list to the end. As long as they differ as they do they can worship better and work better in their separate organizations than if they should ignore their inward differences for the sake of external uniformity. Their different organizations need not hinder them from acknowledging their common loyalty to Christ or from helping one another in uplifting mankind.

On the contrary, their differences, if freely discussed, may prepare the way for a closer and more intelligent agreement than that which would be produced by an artificial uniformity. No good could possibly come from ignoring their differences or from making "a mush of concession" in regard to the matter. Intellectual progress naturally results from comparison of beliefs and discussion. To do away with discussion is to do away with one of the principal means of advancement—as Jane Addams discovered some years ago in connection with the Sunday evening religious meetings in Hull House. They were called union meetings for people of all denominations, and, in order to avoid offending any one, no doctrines were mentioned excepting those which all of the attendants believed. But after a few months the meetings were discontinued because, as she herself has told us, after the elimination of everything concerning which the people differed, what remained was so uninteresting that nobody cared for it.

Not less discussion, but more, is needed among the different denominations of Christian believers. If conducted in the proper spirit, it would do a vast amount of good.

And the very rivalries among them which some people deplore may also serve a good end. They may serve, as they sometimes do, as a means of provoking one another to zealousness in good works; and a certain amount of that kind of provocation is needed by almost everybody. It is a good thing for churches as well as for individuals, if duly controlled and directed.

In fine, ecclesiastical denominationalism, like political or scientific or philosophical denominationalism, has its origin and justification in the natural differences of mankind; and there is no better reason for uniting all Christians, or all Protestant Christians, in one great ecclesiastical organization than for uniting all citizens in one great political organization, or all of the states of the Union in one state, or all educational institutions in one, or all artistic or scientific institutions in one. Equally patriotic, Democrats and Republicans and Socialists also may differ in some of their political doctrines, and by means of their differences and their discussions, as well as by means of their agreements, may serve the entire nation's welfare. And so in regard to the different denominations of Christians: equally loyal to Christ, each of them may serve him most effectively by being true to itself while it gladly co-operates with all of the others in trying to extend his kingdom. Taking as a common motto, "In essentials unity, in nonessentials liberty, in all things charity," they may advantageously follow their several ways.

The Inalienable Rights of Children

Daniel Evans

We have heard much of the inalienable rights of men and women, especially men. States and nations have their "Magna Charta," "Bill of Rights," and "Declaration of Independence," in all of which some adult persons claim their rights—now the nobles do so, then the middle classes, and later the common men, and last of all the women. But the inalienable rights of children have not yet won the same recognition, nor found expression in some immortal document. Nevertheless their rights are now being recognized more and more by good parents and wise teachers.

They were recognized more frankly, claimed for them more imperatively, and conduct in relation to them was more morally determined by Christ than perhaps by any one else. He was the great lover of children, and their champion. His interest in them was profound and paramount. He was never too busy, too occupied with more important matters, to give his attention to children. His disciples sometimes thought differently and would have acted in consequence foolishly, but Christ never did. If therefore we are true to him, we shall never prove false to children, but recognize their inalienable rights. At this season of the year, when the schools are opening, and our minds are occupied with children, it is well to consider what these rights of the children are.

Children have the right to good parentage. It is an amazing power that a husband and wife have in that they can bring into existence a human being. The responsibility resting upon them to give such a life its rights, privileges and opportunities are second only to God's. The child has nothing to say in the matter. It has no choice of its parents. If it had, how many would choose different parents? Now and again we witness a tragic revolt of a child against its parents—against their giving it existence, passing on their heredity, the entail of their stupid and sinful living. The child has a right to a strong constitution, to a good heredity, to a decent home, to wise care and nurture, to an honorable name, and to a fair chance for the achievement of character. The worst enemies of some children are not those outside their

homes, nor a mythical devil, but their own parents. It is they who damn them into the world in giving them birth, and in the way they treat them after they are born. The children have an inalienable right to be *saved* into the world when born, and their salvation is dependent very largely upon the kind of parents they have.

Then, too, the children have a right to a good education. They come into the world with a germinal nature. They have great possibilities wrapped up in them, and each has its own individuality, and however many children there may be in the home, or in the school, not one is the mere repetition of the other. Each is different; each has its own mould which was broken when it was born, so no other child could be made in the same exact pattern. Now the child is in the hands of its parents and teachers for some years, and it has the right not to be injured, misshapen, standardized, machine-made, or made on a wrong pattern. It has the right to be wisely educated, naturally nurtured, humanly handled, that it may be itself, and at its best, and prepared for the next step in the development of its life. It needs to be guarded against ignorant parents, who don't know what to do with it, but perhaps it needs to be guarded far more against stupid learned parents who have "notions" about the education of their children and cram them with knowledge and rob them of the several natural stages of their development. Greater still is the need of saving the child from some educational experts who think of the child as a "case," or an "experiment," to try out their theories upon. The child has the right not to be spoiled in the process of its education.

Moreover, children have the right to a good chance for the achievement of character. No one can give a child character, neither the parents, nor God Himself. All that any one can do is to make the conditions favorable to the child's own winning of character. These favorable conditions are the moral reputation and character of the parents, the moral atmosphere of the home created by the character of the parents, their interests, their conversation, the subtle influence of their lives, the wise discipline of the child's impulses and desires, and the creation of the sense of unseen spiritual realities. These are the favorable conditions which are in our power, and the children of our homes have a right to such conditions. Their own natures and these conditions impose upon them the duty to achieve character. These rights and this duty are co-ordinate, and reciprocal.

What Some Young People Thought about the Church

Harry LeRoy Haywood

IN spite of their great number and their apparent variety the criticisms of the Church with which we are most familiar resolve themselves into a few indictments: the Church is controlled by the rich; it is self-centered, and should learn social service; it is remote from every day life, etc. The larger number of these fault findings are aimed at the Church's supposed lack of efficient organization, or else at the supposed inadequacy of the ministry; and the general supposition is that if churches were to receive more money, or were better equipped, or if they aimed at more tangible work, and if preachers were more able, things would right themselves.

Many of these accusations are no doubt somewhat well founded, but I chanced to have an experience not long since which compelled me to look at the matter in another light. It became my duty to interview some one hundred and twenty-five college students concerning their religious difficulties, in a Middle West College, the name of which is known everywhere, and which though it is not directly controlled by any denomination is so much under the influence of one of them, and lives in an atmosphere so surcharged with religiousness, that its student body might very well be expected to reveal a heartier belief in religion than would be the case in many other schools.

These students came to my office one at a time and under such circumstances—so I was careful to see—as made the interview one of the normal events of their college work. I did my best to have them off their guard, to invite them to be absolutely frank, and I was careful to ask them no leading questions. There was no purpose whatever in the interviews except to discover their religious difficulties and to help them in the same. The interviews were never less than thirty minutes and in many cases lasted one or two hours. I believe that I was able to secure a fairly reliable account of their religious experiences and thoughts.

I am afraid that the parents and pastors of these young people would have been troubled to hear the reports that were made to me. Except in the case of four or five who were having no difficulties at all, they were every one in straits, and some of them actually wept to confess their secret doubts, though I was very careful not to appeal to their emotions. In the case of Miss B—, a girl who had been born in a missionary's home in Arabia, and who had been sent to this school to prepare herself for some branch of missionary endeavor in the land of her nativity, I found that her religion was a complete wreck. She confessed a fear to return home with a report of this loss of faith, because she knew it would cause distress to her parents.

Most of these young men and women belonged to some church, and a clear majority made it their practise to attend services, or Sunday school. Why had they united with a church? Most of them were frank to say it had been because the church, in the small town or country community in which they had lived, was the one social opportunity open to them, and in nearly all cases they had made no conscious choice of a denomination, but had merely selected the one most convenient, or offering the largest opportunity for social contacts.

Were they interested in religion? All of them were and without exception; the fact that they were enrolled in courses in Biblical Literature, Comparative Religion, or the Life of Christ, proved as much. Why were they interested in religion? One boy was interested because he wanted to become a preacher.

(I had to discipline him later for cheating during an examination!) Another boy was interested because he was expecting to become a missionary. Two girls were interested because they were naturally devout and enjoyed the religious life for its own sake. But all of the others were interested in this sense—which it is important to note—*that they were on the hunt for a theology!*

The fact that preachers have little or no knowledge of sociology did not disturb them at all; they did not complain because their pastors were not better educated, or more eloquent, or because they did not have enough social life in their churches. Their religion had broken down at the very bottom and it was with this fact that they were concerned. They were no longer able to believe in the Bible, or in the supernatural character of Jesus, or in the Christian theory of the universe; they had gone much farther than those pulpit heretics who confess difficulties with the virgin birth, with miracles, or with the doctrine of eternal punishment. These young persons were having difficulty to believe in the existence of any God, in the future life, or in there being any purpose or meaning in the welter and tangle of life. What they needed was guidance in *such* matters. They wanted to know how to discover God, how to rewin faith in Him, how to believe in immortality, how to find their way through the mazes of life, and how to secure sufficient moral power to live happily. It was useless to refer them—most of them—to the traditional faith as a cure for their doubts, secretly so painful, because it was the failure of this traditional faith that had caused them their trouble. Their criticism of the Church was radical in the most literal sense of that word, for they accused it of inability to perform its most important function, which is to teach men with conviction and authoritativeness concerning God, "The Church has no theology for us," such was their indictment. "Without that all its attempts at social service, and at furnishing amusements, and with supplying lecture courses, are of small importance."

It would be unsafe to generalize on the testimony of so limited a number of persons, but these young folks are surely typical of many in this land, I venture to believe that the rank and file in our country would confess a still deeper difficulty in religion, because these students came, as already said, from religious homes, and were being educated in a college very much devoted to religion and ethics. If such as they are fighting secret fights with doubt and having hidden struggle to find God, and to get their feet on a plain path, what may be said of the millions that drift about through life, without the advantage of any religious training or influences at all? Is not this the weakness in all the Churches, that they are not able to teach men in the all-important matters? Is not the thing needed above all a theology in which the modern man can believe?

A Study in Souls*

Granville Hicks

THE title, "Damaged Souls," is apt. Mr. Bradford says in his introductory chapter: "This is not a book of damned souls, but of damaged souls. Neither you nor I know whether they are damned, and I can't help hoping that every one of them has just a wee chance of heaven."

Of course many souls are damaged, and "perhaps essentially most of the members of the group here discussed were not much more damaged than the average of their human brothers and sisters," but they are conspicuous figures that have commanded considerable attention, and in one way or another they are distinguished from their fellows. It is a remarkable company; Arnold and Barnum, Burr and Brown, Randolph and Butler, and, unlike them all, Tom Paine. How strange they would have felt in each other's company, and yet how natural it is that they should be brought together as subjects of Mr. Bradford's keen and tolerant analysis!

Different in many points, they were, as Mr. Bradford points out, alike in that none was positively irreligious, not even Paine, and all had amazing facility with words. Their spiritual damage came from different causes: in some cases ambition; in others money; alcohol had a part in the downfall of two or three; and women can not be omitted from the list.

It is not unnatural to gather together the three men who were actually or technically traitors. First of these is Benedict Arnold, who is the subject of the first essay. Not without kindness Mr. Bradford tells his story. Faintly we see the character, but his motives are obscure. We think we understand but can not be sure.

Sharply contrasted with the blurred outlines of Arnold's portrait is the cameo-like clearness of the picture of gay, conscienceless, moral-less Aaron Burr, who could murder a statesman or plan an empire as cheerfully as he could lecture the United States Senate. Impulsive, generous, fatally attractive to women, Burr lived a life that violated every commandment in the Decalogue, enjoyed himself thoroughly and died apparently without remorse. The latter years of Arnold's life were as "impressively moral" as "the last act of a tragedy," but Burr seemed incapable of repentance or regret. With Mr. Bradford the reader shares amusement that seems nothing less than immoral.

The third traitor, for he was hanged as such, was John Brown, whose intolerant fanaticism contrasts strangely with the reckless insouciance of Burr. Dominated by a narrow and obsessing idea, he lived indifferent to the beauty about him, his mind attentive only to the great task in hand, for the accomplishing of which he was ready to sacrifice his life. That his type is dangerous Mr. Bradford, to whom tolerance is the breath of life, is the first to agree, but he says of men who belong to it, "They make others, long years after, others who barely know their names and nothing of their history, achieve also some little or mighty sacrifice, accomplish some vast and far-reaching denial,

*Damaged Souls. Gamaliel Bradford. Houghton Mifflin Co. $3.00.

that so the world, through all its doubts and complications and perplexities, may be lifted just a little toward ideal felicity."

Tom Paine and Phineas Taylor Barnum may be classed together as men of boisterous, almost vulgar, egotism. Paine, however, was the iconoclast, the man whose greatest joy was the noisy destruction of convention, while Barnum was the joyful, good-natured showman, who lived on publicity. Mr. Bradford's portrait of the latter is perhaps the more sympathetic, but he can not wholly understand either. Burr and Arnold are within his ken, even the fanatic Brown he can comprehend, but loud-voiced Tom Paine and shrill-voiced P. T. Barnum can only excite his wonder. Withal he portrays them with some accuracy and with no little insight.

With the other two characters, Randolph and Butler, he deals with a rather harsh pen. The former, "in some respects the noblest" of this group, was blighted by his temper, which consigned him to eternal opposition. He could speak with tremendous force, but his oratory was always devoted to attacking measures. Butler, on the other hand, was a demagogue, or so it seems. His real character is obscured by the clouds of unstinted abuse and unsparing praise which his foes and his friends respectively have evoked. The records of both Butler and Randolph are not altogether enviable, but in the characters of both are elements which Mr. Bradford sees fit to praise.

Seven damaged souls! The themes the book suggests would serve for a dozen sermons. Seven damaged souls and each the subject of a fascinating essay! Seven damaged souls! How damaged and how far damaged? Mr. Bradford has tried to answer these questions, and in so doing he has given a series of portraits that are superb examples of the literary art.

What the Big Drive Did for the Comrades

Ralph W. E. Hunt

THE big Universalist Drive was the first challenge to service in the history of the Church that was sufficiently stimulating to reach all classes of our men in the language of brotherhood.

First of all, the Drive under the leadership of Dr. Lowe furnished the men of the Church the kind of service that men like—service with a thrill. The National Committee of Fifty Men with over 350 local lay representatives all over the country, proved to be a wonderfully effective organization.

It was inevitable that these men who had given themselves so freely to the Church should develop a denominational consciousness never realized before in our Church. By the very nature of their interest and the quality of their service they awakened within themselves a spiritual power which created in turn a desire for a closer fellowship with the men of their faith. Consequently we went to the Baltimore Convention with a gift greater than the million dollars realized in the Drive—the spiritual awakening of hundreds of our men.

This sentiment had taken concrete form to the extent that a proposed constitution had been prepared banding these men together in a Universalist Brotherhood. The officers of the Order of the Universalist Comrades (which had been formed in 1917), hearing of this, suggested that, with the Comrades already in existence, it would be better to invite the National Committee of Fifty and its local representatives to join the Comrades and build the Universalist Brotherhood. This was done, and at the Baltimore Convention the 134 members of the Order of Universalist Comrades were thus increased to upwards of 500 men. The requirement for membership was changed from "having rendered valuable service to the Universalist Church" to "any man *desirous* of rendering valuable service to the Universalist Church."

Another amendment did away with the dollar annual dues which the Comrades adopted at Worcester. The reason the Comrades Convention did away temporarily with dues at Baltimore was because the leaders realized that freedom from red tape and administrative machinery required to collect dues would make it possible for the new national officers to mobilize our men. Loyal friends at Baltimore assured us of financial support, and we were confident that the Church would, through its Trustees, financially encourage the men of the Drive to organize for permanent service. The co-operation of the Universalist Publishing House we were sure of, and were greatly helped in various ways. We knew that several earnest efforts had been made to organize the men of the Church, and failed largely because our Universalists had never developed a denominational consciousness that was in their own minds worth the investment of a dollar a year in a Men's Brotherhood.

To the spirit of the Big Drive, interpreted by Dr. Lowe, we give all the credit for the phenomenal growth of the Comrades. From 134 members at Baltimore to upwards of 7,000 men listed at National Headquarters, with something like 3,000 registered as members in over sixty local chapters in many states.

The Comrades in the two years from Baltimore to Detroit made their great effort for a membership-at-large, not stressing chapters for the time being. They effectively helped the General Convention, Board of Foreign Missions, and Universalist Publishing House in various ways. The Comrades worked up the largest mass meeting of men in the history of our Church at Gloucester (over 1,500 men attending). National Laymen's Sunday, founded by the Comrades, has contributed wonderfully to the spiritual life of the Church. The two great objectives of the Order in this formative period have been to increase the attendance of men at church, and to increase the number of men joining the church. A number of our churches have been kept open and in some instances saved by Comrades working in close association with the General Superintendent's office.

The enthusiasm and sincerity of the Comrades attracted a request from the Board of Foreign Missions that our men build a Boys' Home in Japan. The Comrades adopted this objective and launched out as a body for a "missionary" project, and found they

liked it. They started to raise the money and would have finished this task, but were asked by the Trustees of the General Convention to direct the financial campaign for the National Memorial Church in Washington, D. C. They forthwith set aside their own plans for the general work of the Order and answered this new summons of the Church. At the great Comrades Banquet in Detroit the men within a few minutes again broke all denominational records and raised $35,000 for the National Memorial Church. This is said to be the largest sum ever pledged at a single meeting in the history of the Universalist Church.

The campaigns were combined into one for the National Memorial Church and the Japanese Boys' Home. This united campaign is steadily gaining momentum and the General Convention, with the full co-operation of the Comrades, should carry this great project to a triumphant conclusion. Meanwhile many of our churches are wisely working up their quotas and we should hear much good news at the Convention which will give the great campaign a tremendous urge forward. The loyal men of the Church will not rest until the National Memorial Church and Perin-Cate House are facts. The recent tragedy in Japan makes the Boys' Home of greater importance than ever before.

The denominational objectives of the Comrades already touched upon were made possible as a result of the Big Drive through, first of all, the spiritual awakening of hundreds of men banded together under the leadership of the National Committee of Fifty; the new denominational conciousness through the friendships made; and the financial appropriation of the Trustees of the General Convention to the Comrades, in appreciation of the service rendered by the men in the Drive.

The Trustees of the General Convention by their endorsement and encouragement of the work of the Comrades have made an investment that will yield enormous dividends for all time. The Comrades have earned their place as an integral part of the life of our Church.

Just briefly may we mention that the Drive made it practicable to form groups of Comrades into local and state chapters. Men's Clubs already in existence have applied for charters as chapters. There is no basic reason why any Universalist Men's Club should not be affiliated with the Order of Universalist Comrades. Surely the cost of less than 2 cents a week per member will not be an insuperable obstacle. Some people are asking what the program of the Comrades is for the local chapters. Until after the Providence Convention the national officers deemed it wise to place most of our energy in stressing the great objectives already touched upon in this article. Our officers have made many suggestions for local activities based upon the character of the community, but have refrained from appearing to be at all dictatorial as to what each church group should do. Sometime soon we hope the income of the Order will permit of a monthly Bulletin in which our Comrades may read the good news of what the chapters and individual Comrades are really accomplishing.

The appropriation from the Drive definitely made it possible to test out plans and policies which have proved their permanent worth for the future work of the Comrades.

The Order has now grown in numbers of chapters and constituency so that thousands of Universalist men are directly in contact with it. This presents a vital problem and wonderful opportunity which our Church must soon meet. We hope and believe the new Executive Board elected by the Comrades next October in Providence will immediately decide upon a full time executive, with the approval of the Trustees of the General Convention, for field work among the men of the Universalist Church.

What Our People Are Thinking

FROM A PASTOR EMERITUS

THE Board should push the Washington Church. If we can't build a $600,000 church, let us build a $200,000 one. It it can not be huge, it can be architecturally 99.44 per cent perfect. I see no need of building a church big enough to house the General Convention, which proposes to meet in Washington every ten years. Better hire a hall for the Convention and go to the church to pray.

What if we do unite with the Congregationalists and the Unitarians and the Northern Baptists later on? The church will be there. The memorials will stay in place. We will not have been annihilated by uniting. Universalist traditions will not be destroyed in union. Universalist memories will not die in the atmosphere of a united Christianity. The more we have to contribute to such a union the better we will feel about it. And it will belong to us in a union as well as out of a union, and belong much more to Christ and to God.

What if a few people do think that we ought to divide the whole $200,000 up into $2,000 packages and build a lot of little, tiny, wooden cottage churches for which we have no ministers?

I thank God for all the plain little churches—not for the ugly ones I am afraid, not for the architectural monstrosities, but for the poor in money, the plain little ones—but that is no reason why we should not have a place in Washington that is beautiful as a memorial to the boys and girls and men and women who sacrificed for the war.

Aye, there's the rub, I fear, for some. They can't distinguish between war, a horrible thing, and heroism and pity and untiring toil in the war.

There are enough of us who can, to build it.

* *

FROM ONE OF THE PROGRESSIVES

THE Universal Church: Growing interest develops toward a universal church, which will express as well as enunciate the principles of Jesus. Forward looking men and women realize that the Universalist Church can not be the universal church. It is a sect of Christianity.

The next step appears to be the construction of an

organization which will represent the ideal of the universal church, in which Jews, Gentiles, Negroes, Indians, and other groups may unite on a common basis, in recognition of the human aspirations and social needs of mankind.

Our Church will serve best by pointing the way to this coming reality and by working to fit its members for expression of universal religion. It is urged that the leadership and organization of our Convention be dedicated to this end.

This means truly giving of self on the part of the denomination, while remembering that "he who giveth his life shall save his life."

Survey: A group of men of some scientific training should be assigned the task of *interpreting* the statistics available, in order that the general movement of the denomination may be noted. This group could note changes in church membership, active churches, ministers, condition of the churches, general capacity of local groups. Thus an increase in the general knowledge of what we have to do with would avoid many miscarriages—such as the Washington church drive, which could not have been urged by men who knew the actual state of affairs in the general Church.

Practical Matters: Immediate practical work should be: (*a*) Reorganization of church school work by more direct assumption of supervision by the trustees, with the end of aligning this work with the policy of developing the universal church. This requires (1) a general program of fitting youth for participation in world life, (2) teaching of the change of purpose of present day religious work, (3) a building of the pioneer spirit in youth, (4) securing of leadership which looks to this larger program as an ideal, (5) a housecleaning of archaic literature, (6) a movement for the equipment of officers and teachers for their gigantic task. (*b*) Reorganization of the Y. P. C. U., so as to bring it under more direct supervision of the Trustees—by adoption of a program similar to that for church school work. (*c*) Reorganization of the "mission" plan—by recognition of the newer theory of "mission" work, as an exchange of thought among various cultural groups. Thus we might invite representatives of other countries to visit us and to contribute thought, while sending men of power and vision to carry our greetings. Let local work in foreign countries be of a social and philanthropic nature, thus enlarging the work of the Blackmer Home, etc., in those phases which lead to unbiased moral and social culture. Let local work in the South be to express the universal church rather than to denominationalize —send leaders, even though they be few, who have a sound scientific as well as religious training. In brief let the "mission" plan be great rather than large. (*d*) A pension system should be planned at once. A commission should be appointed by this Convention to offer a variety of schemes, with definite recommendations, estimates, etc., for consideration on or before the time of the next Convention assembly. (*e*) A useful campaign for the encouragement of the ministry might well be carried on, by sending speakers into high schools and colleges urging the opportunities and joys of the ministry. These speakers might well include younger men who have a vision of a greater church usefulness, and a sufficient enthusiasm to inspire. (*f*) A commission might be created to develop methods and programs to attract ministers, officers, and workers to greater study and more thorough study—that they may keep alive to the new learning constantly offered. This commission might well offer suggestions of teachers, curricula, etc., to Ferry Beach, Murray Grove, etc. It might also inspire regional conferences and institutes, summer schools for workers, etc. (*g*) Amendment should be made during a period of five years to place the current needs on the annual budgets, and apportion on the annual quotas the above to the churches. The officers of the Convention should be instructed to spend less time in planning special funds and more time in educating the churches to pay their just apportionments. (*h*) In so far as it is within the limits of general policy, all existing institutions should be given support. (*i*) The Washington Drive should be recognized as an unwise venture, in view of other relative needs. The Convention should be urged to discontinue the Drive in face of the small interest, and in view of more pressing needs. Use of what money it is desired be given to the Washington Church for a smaller development of that project. In justice to those who have pledged, the possibility of reconsideration of pledges, or of assigning gifts to other practical matters, should be suggested.

Inspirational Work: The inspirational work of the Church is dependent on whether it has an inspired, progressive program. The acceptance of the project for the creation of the universal church, as the next logical step, will provide a new enthusiasm for many.

This will function through: (*a*) Local churches—where ministers will have a real objective, and where local groups can concentrate on the purpose of building over the community religious consciousness to meet the ideal. (*b*) Regional or state meetings—where conferences, mass meetings, and lectures may be devoted to this end. (*c*) The Murray Lectureship, where it will be found possible to do some pioneer work. Here as in general the need of using younger men as well as the older veterans should be accepted as a maxim.

Convention Meetings: Instead of the routine of reports from collateral organizations and schools, many should be printed and others crowded into small space. This should leave a good deal of time for heavy conferences on fundamental issues both theoretical and applied. These meetings should be led by men of world vision whether from within or without the denominational group. They should serve as educational and inspirational meetings. The business session should be shortened by the endeavor to discuss issues, rather than to repeat platitudes. The Convention meetings should be elevated to a degree so that busy men can find reason for attending.

Board of Trustees: This group should be recognized as an executive group, and candidates elected who are passionate for progress. This should apply also to the Superintendency and to other executive offices. Certain suggestions are offered in the hope of increasing the power of the Church: (*a*) The church is primarily a religious movement, not a business concern. (*b*) It would seem that while the laity needs

representation those most likely to be active workers will be ministers. (c) It would be interesting to know how much further progress would be developed if from time immemorial youth had not pretty generally been kept from direct control of affairs.

* *

FROM A MAINE PASTOR

SO many parishes, once prosperous, have become dormant—is there not some way whereby these feeders for our city churches could be helped over their critical period, so as to continue active? Could there be consistent with our liberality more authority vested in our Superintendents of Churches, so that local antagonisms would not destroy continuation of our work? Could some way be devised whereby ministers seeking summer pulpits in vacation sections of our country would always communicate with whoever is the Superintendent of Churches in that section, or with the State Convention Board, so that local plans for development of the state work be not upset, unwittingly, by such search?

There are some ministers who, year after year, go just for the summer into some rural place, and when we try to have these churches become a part of a circuit for all the year round permanent work, it is almost impossible to get them out of the habit of inactivity for the greater part of the year.

Could not this matter be so planned as to help in every respect, by those who wish summer pulpits cooperating *in all instances* (not in only some instances) with those who are carrying on the state work? There would still be ample opportunity for summer preaching.

Could not some plan be formed for the discontinuance of too long vacations in our parishes with the loss of Sunday school pupils and attendants at church a long vacation entails?

* *

FROM A MATURE MINISTER

YOUR circular received asking for suggestions toward a "program of denominational activity" to be submitted to the Providence Convention. Better suggestions than I can make can be gathered by the Trustees from Erskine, "The Spiritual Order," from Bascom, "The Goodness of God," and from Glenn Frank in the *Christian Register* June 7, 1923, entitled "The World Will Hear One Great Man."

* *

FROM A YOUNG NORTHWESTERN BUSINESS MAN

THE circular letter of June 12, with reference to the program of the Universalist Church, duly received.

I presume I am like very many other business men, almost too busy to think out a constructive program. One thing in particular has always struck me with reference to our denomination. I believe we spend too little time and money on missionary work. Besides that our ministers do not educate us along missionary lines, and consequently we are slow to contribute to such purposes and a good deal slower to think well of this kind of endeavor.

The statement is too old to require repeating, but it is a fact that the Church that neglects its missionary endeavor sooner or later decays, dies and only awaits the last rites. I feel very sure that a constructive missionary campaign on the part of every working force of the denomination will finally bring about very much better results.

As to the Memorial Church, I have already expressed myself, and still believe that the total sum expected to be expended for this purpose is all out of proportion to the size of our denomination. I would much rather see one-half of it spent on constructive missionary work, and the balance on the Memorial.

Further than that, I believe that, so far as we are concerned, we should complete raising our million dollar quota before asking for large contributions for this particular work. Much of this million dollar fund went into missionary work of one kind of another, and I feel sure that any effort here must wait at least until we are through with this fund. That, however, is a matter of detail, and is not so important as the question of the amount involved.

* *

FROM ANOTHER ELDER STATESMAN

CONCERNING the program for our Church of which you write: I would favor a ten year program rather than a five.

The Drive for $1,000,000 covered five years. We want something different. In the Drive we stressed money and fell down on the members and ministers projects. True, they were launched, but never followed up very far. There is nothing that will check the growth of the Universalist Church more than a failure to recruit our ministry, and yet I notice that this June Tufts graduated only two (one an East Indian who can hardly be expected to take a pastorate) and St. Lawrence two. Besides a program which will set forth such needs and a plan to meet them, we ought to perfect the ministerial pension plan and make that a part of the ten years program. The needs of our mission fields at home and abroad should be given a prominent place in the program. Also the adequate equipment and support of our Theological Schools. I am not so certain of the colleges. Non-sectarianism is demanded of them. All that we put into Buchtel, a half-million I suppose, at least, is yielding nothing to Universalism directly.

When it comes to financing these worthy projects I do not believe in assigning quotas, but would like to see the principle adopted that every church should raise as much "for others" as it does for itself. By some method of assigning honors churches should be distinguished that do this, and others which belong in a high grade should receive honorable mention.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Tired Business Man

I MET a Tired Business Man whom I know, and said unto him, How is it with thee?

And he said, I am feeling Very poorly, I have had my Vacation, but it appeareth to have done me no good. I am thinking of going to French Lick or the Hot Springs and take some treatments.

And I said, Full well dost thou labor at the Spiggot to correct what belongeth unto the Bung.

And he said, I understand thee not.

And I said, What didst thou have for Breakfast?

And he said, I was not feeling Very well, and I ate a Light Breakfast. I had Ham and Eggs and Wheat Cakes and Syrup and two cups of Coffee.

And I said, Then thou didst run for thy Train without stopping to give God thanks or to kiss thy wife.

And he said, I believe I did forget to kiss her this morning.

And I said, It would add Five Years unto the Life of the Tired Business Man if he would eat a Sensible breakfast, and then before rushing away in his fool pretense of being too busy to pray, would gather his family around him, and read a few verses from the Sacred Scriptures and Bow Down with his Household in Prayer.

And he said, There is no such thing as getting the present day family down to breakfast at one time, and when they come they are all in haste, the man for Business, the children for School and the wife for the Lord knoweth what.

And I said, I have often asked myself what maketh the Tired Business Man tired. One thing I know, it is not work. I work more hard than any of them, and I run and am not weary, I walk and do not faint. The Tired Business Man is a myth, made out of the silly appeal for pity of men who waste a large part of their day and pretend to be too Tired to go to anything but a Movie invented for the Feeble Minded, and who on Sunday want either golf or Pulpit Twaddle that will Rest a Mind that hath forgot to Think. The Tired Business Man is a Bluff. He is not Tired and he is not Busy and he is not manly when he pretendeth to be.

And he said, Thou art a little hard on us.

And I said, I am burying men of Fifty who ought to live to be Three Score and Ten, and whose widows are legion in every town and city in the land. And it is not overwork. It is because there is no balance of Appetite and Common Sense.

And he said, Hast thou no Appetite?

And I said, It is no sinecure to invite me out to Lunch. I eat like an Hungry Man; but I work.

And he said, Thou hast said that thou couldst add five years unto the life of the Tired Business Man. Tell me that again.

And I said, I can add not five years but twenty years unto the life of the men of business who now are dying in middle life. And what is more, I can add joy to the home. And this is my way of doing it. First of all, I would have him rise at a convenient hour for an Unhurried and United Breakfast at which Every Member of the Family should be present. Then I would have a brief and cheerful facing of the day's task with a good thought out of the Word of God and a quiet prayer. That as a beginning of the day would be worth more than all the Doctor can prescribe. Then I would have him attack the day's problems with courage, the big ones first while the mind is fresh. I would have him eat at noon a moderate lunch, as much as he craveth and no more. And I would cut out Tobacco and all attempts to monkey with the Volstead Act. I would cultivate the habit of believing that the day is long enough for the day's job, with an extra hour for frolic with the children. And in the evening I would read a good, strong book, that would make me think, and go to bed with the windows wide open, and a prayer of thanks to God.

And if he will but take my advice, it will be worth more to him than two weeks at French Lick.

* * *

A FREE ADVERTISEMENT

WE reproduce free of charge this exquisite bit of advertising from the *Fellowship Forum*, ostensibly a Masonic organ of Washington, D. C., but disavowed by the Masonic fraternity. In fact, it is an organ of the Ku Klux Klan.

This disappearing horseman in full regalia, the "marvelous demand," the "bonanza for agents," appeal to several emotions in us which we regret we have not time to list.

The Disappearing

KU KLUX KLAN SCARFPIN

Created by a Master Artist

An exquisite, original design with fine gem mounting, rivaling the most beautiful creations of the jewelers' art.

Contains a mounted horseman in full regalia, the fiery cross and Klan symbols—all of which disappear at will! Startling! Defies Detection!

These marvelous Klan scarfpins are in such universal demand throughout the entire country, we advise you place your order immediately to insure prompt delivery.

Our Low Manufacturers' Price:

In Solid Sterling Silver, $12.50 value, $3.50 each, prepaid. In Solid Gold, $22.50 value, $5.50 each, prepaid.

Remit by P. O. Order, or personal check. Money back if not entirely pleased.

Bonanza for Agents—Be First in Your Territory.

NOTE: No communications answered unless O. K.'d by your local Secretary or other means of identification.

F. C. Sales Company

Manufacturers

P. O. Box No. 808, San Francisco, Calif.

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JAPAN CONTRIBUTIONS TO GENERAL CONVENTION

For the Eleven Months Ending Aug. 31, 1923

		Quota Asked
California:		
Ukiah	$ 1.00	
Long Beach	5.00	
Oakland	25.00	
Pasadena	46.90	
Riverside	77.00	
Santa Paula	11.56	
	$166.46	$ 500.00
Connecticut:		
Bridgeport	150.00	
Meriden	100.00	
Stamford	57.60	
Stafford	61.87	
	369.47	1,100.00
District of Columbia:		
Washington	102.24	
	102.24	
Florida:		
Lynn Haven	10.00	
	10.00	
Georgia:		
Winder	10.00	
	10.00	
Illinois:		
Avon	10.00	
Chicago, North Shore	10.00	

Chicago, Redeemer	50.00		
Chicago, St. Paul's	125.00		
Elgin	100.00		
Joliet	75.00		
Marseilles	14.48		
Oak Park	100.00		
Peoria	50.00		
Sharpsburg	10.00		
Stockton	36.00		
Table Grove	10.71		
Urbana	25.00		
Galesburg	75.00		
		691.19	1,000.00
Iowa:			
Waterloo	25.00		
Webster City	19.50		
Mitchellville	18.45		
		62.95	200.00
Maine:			
Bangor	89.62		
Canton	5.00		
Dexter	32.12		
Gardiner	35.25		
Guilford	35.00		
Machias	17.50		
Paris, West	30.00		
Portland, Congress Square	100.00		
Portland, Messiah	30.00		
Rumford	19.50		
Sangerville	10.00		
Windham	8.00		
Yarmouth	5.50		
		417.49	1,500.00
Massachusetts:			
Acton, South	4.00		
Adams	20.00		
Adams, North	101.00		
Arlington	75.00		
Attleboro, Murray	457.00		
Attleboro, North	100.00		
Beverly	25.00		
Boston	5.00		
Boston, East	5.00		
Boston, Charlestown	61.45		
Boston, Roxbury	150.00		
Cambridge, First	46.10		
Cambridge, Porter Square	100.00		
Charlton	10.00		
Chatham	15.00		
Cheshire	5.00		
Fitchburg	100.00		
Franklin	250.64		
Gloucester, Annisquam	25.00		
Haverhill	100.00		
Lawrence	151.88		
Malden	85.36		
Marblehead	8.00		
Marlboro	12.94		
Methuen	38.05		
Milford	11.36		
Monson	45.00		
New Bedford	40.00		
Newtonville	47.22		
Orange	32.00		
Pigeon Cove	10.00		
Shirley	1.35		
Somerville, First	125.00		
Somerville, West	28.85		
Southbridge	30.00		
Waltham	65.00		
Westminster	5.00		
Plymouth	5.00		
Quincy	15.00		
Salem	100.00		
South Hadley Falls	5.00		
Swampscott	10.00		
Weymouth, North	31.70		
Worcester, First	225.00		
Yarmouthport	3.00		
		2,786.90	5,000.00
Michigan:			
Concord	50.00		
Decatur	5.00		
		55.00	300.00
Minnesota:			
Minneapolis, Redeemer	270.00		
Minneapolis, Tuttle	9.13		
Viola	4.00		
		283.13	500.00
Nebraska:			
Fullerton	10.00		
		10.00	
New Hampshire:			
Alstead	15.00		
Dover	35.69		
Kensington	8.00		
Kingston	8.60		
Nashua	51.60		
Portsmouth	10.00		
		128.89	500.00
New York:			
Bristol	31.00		
Brooklyn, All Souls	85.00		
Brooklyn, Our Father	120.00		
Buffalo, Grace	40.00		
Buffalo, First	32.50		
Canandaigua	15.00		
Central Square	10.00		
Dexter	10.00		
Cooperstown	15.00		
Hamlin (no church)	3.00		
Henderson	5.00		
Lockport	3.67		
Morris	6.35		
Olcott	5.50		
Perry	50.00		
Sherburne	3.10		
Syracuse	50.00		
Warwick	4.00		
Victor	27.14		
		516.26	3,000.00
Ohio:			
Akron	70.64		
Bryan	20.00		
Cincinnati	105.00		
Cleveland	75.00		
Columbus	5.00		
Kent	30.00		
Mason	15.00		
Miami City	15.00		
Milford	15.00		
Mt. Gilead	15.00		
Norwalk	30.00		
Little Hocking	15.00		
Olive Branch	15.00		
Plain City	15.45		
Springboro	15.00		
Springfield	2.00		
		458.09	1,000.00
Pennsylvania:			
Athens	1.60		
Girard	30.00		
Kingsley	9.00		
Hop Bottom	3.23		

Philadelphia, Messiah	200.00		
Philadelphia, Restoration	50.00		
Reading	16.84		
Scranton	100.00		
Standing Stone	2.32		
Sylvania	5.00		
Towanda	5.39		
		423.38	1,000.00
Rhode Island:			
Cumberland	40.00		
Providence, East	43.60		
Providence, First	250.00		
Pawtucket	150.00		
Woonsocket	270.00		
		753.60	1,200.00
Tennessee:			
Sweetwater	2.50		
Chattanooga	7.15		
		9.65	
Vermont:			
Barre	17.00		
Concord	12.00		
Jacksonville	1.00		
Morrisville	3.00		
St. Johnsbury	6.50		
St. Albans	1.00		
Springfield	24.33		
Tunbridge	3.00		
		67.83	600.00
Washington:			
Tacoma	15.00		
		15.00	25.00
Wisconsin:			
Honey Creek	5.00		
La Crosse	18.16		
		23.16	400.00
Canada:			
North Hatley	8.00		
Olinda	12.25		
		20.25	

Total from churches	$7,380.94
From Drive, assigned by Stamford, Conn.	25.00
Comus Fund	25.00
Y. P. C. U.	1,000.00
General Sunday School Association	404.11
From Connecticut last year's quota	351.91
Total to date	$9,186.96

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MINISTERS' DAY AT PROVIDENCE

Tuesday, October 23

Morning Session. Rev. R. H. McLaughlin, Connecticut, presiding.

9.00 Devotional Service. Rev. Helene Ulrich, New Hampshire, Leader.

9.20 Symposium: "Making Our Faith Work."
1. Its Spiritual Ministry, Rev. Frank B. Bishop, D. D., Alabama.
2. Its Healing Ministry, Rev. L. O. Williams, D. D., New York.
3. Its Social Ministry, Rev. Fred A. Moore, Massachusetts.
4. Its International Ministry, Rev. Frank D. Adams, D. D., Illinois.

(20-minute limit.)

10.40 Discussion. Introduced by Rev. A. W. Grose, D. D., New York.

11.30 "What I Want the Providence Convention to Do and Why." A one hour "free-for-all" who can say it all in *five minutes* each.

12.3 Lunch. During the hour there will be a discussion of "Ministers' Pensions." Rev. Roger F. Etz, Massachusetts, presiding.

Afternoon Session. Rev. George F. Fortier, Vermont, presiding.

1.45 "Reaching the Community."
1. The City, Rev. W. W. Rose, New York.
2. The Country, Rev. M. L. Cutler, New Hampshire.

(20-minute limit.)

2.25 Discussion. Introduced by Rev. R. S. Kellerman, Pennsylvania.

3.25 Address. "Missionary Education in the Universalist Church." Rev. A. Gertrude Earle, Massachusetts.

3.45. Messages from Our Outposts.
1. Japan, Rev. Hazel Kirk.
2. Texas, Rev. R. L. Brooks.
3. The South, Rev. George A. Gay.
4. The Far West, Rev. B. C. Ruggles.
5. The Middle West, Rev. Luther R. Robinson.
6. The Negro Missions, Rev. J. F. Jordan, D. D.

5.00 "In a Nutshell," Rev. James F. Albion, D. D., Maine. Summary of the really good things of the day to drive home facts brought out.

5.30 Fellowship Dinner. Rev. George C. Baner, Ohio, Toastmaster.

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PROVIDENCE CONVENTION

Wednesday, October 24

7.15 p. m. Call to order and Roll Call for quorum.

7.30 p. m. Service of Worship. Occasional Sermon, Rev. William H. McGlauflin, D. D., Pennsylvania.

Thursday, October 25

9.00 a. m. Devotional Service.

9.30 a. m. Business session: Reports, Greetings, Unfinished Business.

2.00 p. m. Business continued: Reports. Statements from Auxiliary Organizations.

2.30 p. m. Special Order: Introduction of Resolutions and Memorials.

7.30 p. m. Public Meeting. Theme: "Evangelism."
Rev. Walter Macpherson, Illinois.
Rev. Charles H. Pennoyer, Massachusetts.

Friday, October 26

9.00 a. m. Devotional Service.

9.30 a. m. Business session: Reports of Committees on Official Reports, Resolutions. Election of Officers.

2.00 p. m. Business continued.

4.00 p. m. Conference on Methods.

5.00 p. m. Reception by W. N. M. A.

7.30 p. m. Public Meeting. Theme: "Religious Education."
Victor A. Friend, Massachusetts, presiding.
Professor O. W. Warmingham, Massachusetts.
Rev. Richard E. Sykes, D. D., New York.

Saturday, October 27

9.00 a. m. Devotional Service.

9.30 a. m. Business continued.

Afternoon. Biennial meeting of the Order of Universalist Comrades.

Evening. Banquet for men under the auspices of the Universalist Comrades and for women under auspices of the W. N. M. A.

Sunday, October 28

10.30 a. m. Service of worship. Communion Service. Sermon: Rev. Ashley A. Smith, D. D., Maine.

7.30 p. m. Mass Meeting. Theme: "The World Outlook."
Rev. John Van Schaick, D. D., Associate Editor of *Universalist Leader*.
President W. H. P. Faunce of Brown University, Providence.

MAN MUST LEARN

Washington, Sept. 11.—Man, and not nature, is to blame for the disastrous consequences of earthquakes in such localities as Japan, Chile or California, in the opinion of Dr. Bailey Willis, one of America's leading geologists who has just returned from Chile, where he traced the earthquake of last November to its lair high in the Andes.

Referring to his investigations in Chile as a representative of the Carnegie Institution of Washington, Dr. Willis said today: "When it came to the point of a verdict which should place the chief responsibility for the disaster upon the right shoulders, we could not convict the earthquake. Where nature gives warning after warning, but man remains heedless, he has but himself to blame for the consequences. So it was in Chile, so it is in Japan, and so it will be in California or wherever else earthquake risk is carelessly disregarded."

Dr. Willis is professor emeritus of geology at Stanford University and he declared that he is a good Californian except that he is inclined to take earthquakes seriously.

Dr. Willis tells how earthquake-proof houses may be built and he also relates his experiences in addressing the population of the town of Vallenar in Chile, badly damaged by last year's earthquake, as follows:

"The mayor of Vallenar invited me to meet a group of gentlemen in the Union Club to talk to them about earthquakes. The president of the local workingmen's union desired a more public discussion and the mayor yielded the point. The meeting was held in a temporary theater with a capacity for about four hundred, and it was crowded. In front sat a group of officials, the priest and the landowners. To the number of fifty they represented that portion of the audience which could read, write and cipher.

The workmen were there in force, few of them wearing anything more than shirt and trousers. There were many women, their dark faces stamped with resignation and half hidden in the black mantillas. Young girls, youths and street urchins were scattered among their elders, and some of the latter looked down from perches in the rafters. I have spoken to many audiences, but not to any that was more responsive or attentive. This was for them no academic discussion. The earthquake had been a terrible experience, and before them was a man who was supposed to know how to guard against a repetition of disaster in Vallenar, or whether they must abandon their city and move to another site, as was proposed.

"No one of any feeling could look into those dark, sad faces and not realize how urgent is the solution of the problem of safeguarding the people of earthquake zones from danger. In the presence of that audience it became an immediate obligation to study the causes of failure of the houses as they had been built and to discover methods of building safely with the materials and workmanship at hand.

"To construct a house that will withstand an earthquake is not difficult if you can command the right materials and good carpenters, but during three hundred years it has proved to be more than the unskilled artisans of Chile could do, handicapped as they have been by poor wood, wretched mortar, and the evil inheritance of adobe buildings. They used to put together structures that were pinned with wooden pins and tied with rawhide, which were both strong and elastic. Some of them have passed through the earthquakes of the past century without serious damage. The introduction of iron nails, which are so easily driven, appear to hold so well, but in fact pull out with ease, has resulted in much weaker frames, that are quite unequal to the task of upholding the heavy walls and roofs of adobe. Back to the good old joinery should be the cry. Rawhide should be used if convenience and cheapness require, but galvanized fence-wire is better when skillfully stretched or tied. And adobe should be used only to fill thin walls, never in heavy masses.

"An American frame house, well mortised and pinned, is as safe as reinforced concrete, provided the lath is replaced by fence wire on both the inside and outside of the frame. The wire can be put on in either one of two ways, parallel with both diagonals or parallel with the beams and uprights, and it should be spaced from three to six inches apart, according to the size of the wall and the quality of the plaster. It must be stretched tightly to form a firm network to which the plaster can adhere and for this reason wire netting does not do as well, because it can not be drawn as tightly as a continuous strand, which is fastened by staples at every turn.

"The difference between the diagonal arrangement and the horizontal-vertical one is important. The former makes a rigid house, the latter a flexible one, and the distinction is the same as that between a springless cart and a carriage. When the quake strikes the former you will feel like a man lying on the bottom of the cart while the team runs away across a rocky pasture, whereas in the flexible house you might think you were up a tree.

"There is one thing about building to resist earthquakes that people seem to forget; an earthquake can exert no more force to wreck a building than is necessary to overcome the inertia of the structure, or some part of it. A heavy mud roof, such as is heaped on Chilian houses, will rack and ruin the walls, where one of light shingles would sway with them.

Another point which has not been recognized generally by architects or engineers is that it is the earth which moves, while the houses tries to stand still. If you could put a ball-bearing between your house and its foundations, instead of bolting it to them, you would not have to buy your wife a new dinner set. This idea is embodied in every instrument for recording earthquakes and was applied many years ago by Sir John Milne to the construction of a lighthouse in Japan. I have recently commended its consideration by a firm which is contemplating the building of a warehouse on dangerous ground in Valparaiso, Chile, and I believe it can be introduced successfully in some combination of bearings, springs, or shock absorbers. For the ordinary house a broad ditch packed with cobblestones on which there rests a well braced frame of heavy beams would not be a bad substitute. It would allow the ground to slide round under the house, which could be jacked back into position with reference to such things as trees, garden walks, and roads, at your convenience.

"These ideas about building quake-proof houses grew by degrees as I studied not only the ruins, but also the surviving buildings. The evidence was a liberal education in how to build and how not to, and the conclusions will be published by the Carnegie Institution of Washington as a contribution to the safety of the Chilean people or of others who may be similarly circumstanced."—*Boston Transcript.*

* * *

AMBASSADOR HANIHARA EXPRESSES JAPANESE GRATITUDE TO AMERICA

At a time when Japan was making her best endeavors to follow the letter and spirit of the Versailles Treaty and the Washington Treaties, which we believe, have laid the foundation of world peace and will greatly promote human welfare, the empire was visited by a most appalling disaster, in which all the elements combined.

In this hour of deep grief and anxiety, felt alike by the emperor and all his subjects, the President of the United States issues a proclamation urging the American people to come to the aid of the stricken people of Japan and designating the American Red Cross to administer the relief work. Then the commander of the American Asiatic fleet lost no time in despatching the ships under his command to the scene of the disaster and offered the services of the entire fleet for the immediate relief of the sufferers. Some of these vessels have already arrived in the harbor of Yokohama. At the same time the Philippine Government sent transports loaded with full cargoes for the relief.

In the midst of the bewildering devastation, American Ambassador Woods, together with the staff of embassy and Americans resident in Japan are helping the relief work with a marvelous spirit of self-sacrifice in spite of the fact that the embassy itself was destroyed by fire.

The report of these spontaneous and prompt measures taken by the President, the Government and people of the United States, is creating a profound impression in the grateful hearts of suffering Japan.

With these facts in mind, I desire to express in the name of the Japanese Government their most heartfelt thanks to the American Government, and at the same time to convey to the President and people of the United States the deep sense of gratitude of my sovereign and of the entire nation of Japan for this noble manifestation of a sincere and generous sympathy. I am happy in believing that this precious gift of American sympathy in the hour of greatest trial for the Japanese nation, can not but serve the peace of the world, in drawing still closer the bond of friendship and trust between the two countries.

* * *

CHARGES JAPAN'S HORROR TO SATAN

The Japanese catastrophe was undoubtedly due to Satan's malignant desire to cause trouble and suffering and to overturn the appointed order of the world, according to the Rev. Dr. J. C. Massee, who spoke last evening at Tremont Temple.

"Satan threw a monkey wrench into the machinery," said Dr. Massee, "and if God had not ordered him to go no further he would have destroyed the whole island of Japan, and China, too. Out of pure lust for hurt, ruin, destruction and loss, Satan has disarranged God's plan."

In explaining his belief in this cause of the tragedy Dr. Massee declared that without question there was an evil personality operating in the world, as well as a beneficent one. Physical conditions, he went on, are universally admitted to influence moral actions. Therefore, the reverse must be true, and moral actions must influence and affect physical conditions.

It follows, he continued, that as God could not have been the author of such misery, sickness and death, Satan must have been. "He is the cause of violence in nature, and destroys communities. And all sinners by their malignant moral influence are helping to produce such cataclysms."

Dr. Massee said that he well knew that scientists would give a perfectly natural explanation of the earthquake. and would look with contempt on a man who insisted that there was a moral element in the event. "I admit that there will be no place for preachers and the moral equation if the theory of evolution is proved," he exclaimed, "but I repudiate the idea that God is nature. I am no pantheist. Every real Christian believes, according to the teaching of the Bible, that there is a malignant personality at work to hinder the plan of God—to make cosmos into chaos."

In discussing the question whether or not Japan was punished for its sins, Dr. Massee declared that it was no more pagan or sinful than New England. "The one thing that Boston won't tolerate is the true Gospel of Christ," he said. "What happened to Yokohama may happen to Boston before to-morrow, and 100,000 dead may fill the streets of the city before morning. I speak as a prophet of God and call you to judgment."—*Boston Herald.*

* * *

JUSTICE AND HUMANITY

To the Editor of the Universalist Leader:

Ears that have harkened to the teachings of Jesus can never be deaf to the cry for justice in behalf of the weak. May I call the attention of your readers to such an appeal?

On April 15, 1920, bandits attacked and killed a factory paymaster and his guard on the streets of South Braintree and escaped with $15,000 in an automobile. Stirred by previous baffling crimes of the same sort, the public naturally demanded prompt discovery and punishment of the robbers.

On May 5 of the same year, two Italians, Niccola Sacco and Bartolomeo Vanzetti, were arrested. They were at that time arranging a meeting to raise funds for the defense of a fellow socialist under custody in New York. They had been draft-dodgers. They carried revolvers. These facts, according to the defense, explain their conduct and false statements at their arrest, the cause of which they did not know for some time.

At the trial for the Braintree murder, these facts naturally created a prejudice against them, which even the testimony of Sacco's employer to his good character could not overcome. But conviction turned upon the question of identity. A few witnesses testified that they were the bandits. Each had eleven witnesses to prove that he was elsewhere on that date. The difficulty of identifying, months after the event, strangers seen at some distance in the midst of such excitement, is obvious. The impression made upon me by the testimony reported in the daily press was that the jury could not possibly convict. I realized that the whole of the evidence might make a different impression. But two observors, sent by a local federation of churches, also felt that the charge was not proved. The jury, however, brought in a verdict of guilty. The defense filed exceptions and applied for a new trial. The hearing on this application has been postponed for various reasons and is now fixed for Oct. 1.

The defense claims to have new evidence to discredit the testimony of the witnesses who identified the defendants with the bandits; a new witness who stood within ten feet of the man who fired and is positive that it was neither Sacco nor Vanzetti; and new expert testimony to the effect that the fatal bullet could not have come from Sacco's gun.

Of course, only legal procedure can establish these points. But it would seem *simple justice that the defense should have a chance to prove* that it has new evidence, and to present its case fully if a new trial is granted.

All this requires funds. Unfortunately the State does not provide a "public defender" as well as a public prosecutor—a fact which obviously puts the poor at a disadvantage in our courts. So long and complicated a case has naturally exhausted the resources of the defendants and their friends. I learn that the defense will suffer great disadvantage unless several thousand dollars are raised at once.

Contributions to the defense fund does not prejudge the case. Justice and humanity require that none, least of all "the stranger within our gates," should suffer injustice because of his poverty. These men may hold mistaken social views; but the best defense of America against "socialism" is to show that even the "socialist" will be given every legal right.

Contributions should be sent to the Sacco-Vanzetti Defense Committee, Room 256, 17 Hanover St., Boston.

Yours for the good name of America,

E. Tallmadge Root.

* * *

TUFTS LEGACY IS PROTESTED

Alleging undue influence, four cousins of Austin B. Fletcher, lawyer, to-day filed a protest in surrogate's court against probate of his will leaving $1,550,000 of his $4,000,000 fortune to Tufts College, Medford, Mass. The contestants, Charles A. Fletcher, Loren L. Fletcher, Mary A. Blaisdell and Claire Williams, all of Mendon, Mass., were disinherited.

The estate was divided among Helen E., Ada M., and Catherine J. Follett, sisters-in-law, of Sheldonville, Mass., and numerous institutions, the residue going to Tufts.—*Boston Post.*

* * *

SLOW MOVING, BUT HE BUDGED AT LAST

A Youngstown, Ohio, man, says the *Telegram* of that city, recently applied for settlement of a claim for fire insurance and in response to the agent's queries explained that it was a door that was burned, and that the damages amounted as near as he could estimate to about five dollars.

"When did the fire happen?" asked the agent, and after a moment's hesitation the answer came:

"About thirty years ago."

"What? Thirty years ago, and you have waited all these years to report it?"

"Yes, sir."

"Well, why then do you report it now?"

"Well, sir," said the Youngstown man, "the women-folks at my house have never given me a moment's peace since that durn door was burned, and I just couldn't stand it any longer."

Home and Children

COMPENSATION

The *Congregationalist*, which first printed "America the Beautiful," by Katharine Lee Bates, introduces a new poet, Helen Robinson Simmons, by printing on the cover page a poem called "Compensation." The *Congregationalist* is correct in saying: "Compensation needs no words of praise. It will speak for itself alike to the critic and to the humble lover of verse."

I could not dwell where I might hear the sea
Chanting its wild deep music through each day,
But I have known a brook's low melody,
And loved the tender song it sang alway.

It rippled brightly through the rough old farm,
And on its banks a little dreaming lass—
Oh, was it I?—learned all the simple charm
Nature hath given to ferns and waving grass,

And buttercups, and all those fresh green things
That love beside a meadow brook to grow.
Ah—birds and butterflies and youth have wings,
And I had mine in that dear long ago.

They bore me to the tree-tops as they swayed
And murmured loudly when the wind was wild;
I soared to meet the storm-cloud, unafraid
As any swallow, or—a dreaming child!

I could not dwell where I might watch the glow
On noble heights, of sunrise and sunset;
But I have known wide meadows, green and low,
Sweet with the Mayflower, and the violet.

And I, a little lonely dreaming child,
Felt the wild flowers were dear friends to me—
Something within me, fresh and undefiled,
Evoked perchance this sense of sympathy.

I know the thrill and rapture of the sea,
And the up-lift that snow-crowned mountains give;
But nature's quiet joys bless tenderly
The common life that most of us must live.

Helen Robinson Simmons.

* * *

THE HONORABLE BEGINNING OF THE JAPANESE RACE

EVERYBODY likes to think that his own family is a distinguished one. The Jewish people never forgot that they were the children of Abraham. English people like to boast that they are connected with the nobility, and even in America it is considered an honor to have ancestors that came over in the Mayflower or fought in the Revolution.

This is the story that is told in Japan about how the Japanese race had its beginning.

In the far away days there were only gods upon the earth, among them the God of Force, the God of the Moon, and the Goddess of the Sun. Now the God of Force did not always give due respect to the others, and one day he gave such offense to the Goddess of the Sun that she retired into a cave and left the world in darkness. What a calamity that was! The divinities, in great distress, tried to induce her to return. Nothing they could say would bring her from her hiding place and the darkness grew more profound and all their hearts were filled with despair.

At length one of them suggested that they do something so interesting that she would not be able to stay hidden. So they performed a beautiful dance, with rare music and wonderful ceremonies, before the cave, and the sounds of their merriment tempted the angry goddess to peep forth. Then they hastened to tell her that a greater than herself had been found in whose honor they were making merry. To convince her they showed her a mirror in which she saw her own face reflected. She was much surprised, as she did not recognize her own beauty, and gradually came out from the cave to satisfy her curiosity and wonder.

This was what the gods had been waiting for, and they hastily barred the mouth of the cave to prevent a repetition of her flight. Now the world was again flooded with light. The god of Force was happily pleased to go to another part of the world and peace reigned.

A grandson of the Sun Goddess, Ninigi, was commissioned to rule over Japan, and, as a sign of his sovereignty, was given a chaplet of jewels, a sword, and the mirror which had helped entice his grandmother out of her cave. These three objects are still the symbol of the imperial house of Japan.

A descendant of Ninigi, named Jimmu Tenno, established himself as emperor and is counted the first emperor of Japan.

This story is still taught in Japan and, although it is probably not really believed by the educated, yet neither is it openly denied. The emperor is thought of as descended from the gods, and the imperial house has, to use the words of the constitution, "a lineal succession unbroken for ages eternal." This gives everybody the feeling that the emperor is a sacred person and makes disloyalty a very wicked thing. Copies of the jewel, the sword, and mirror which are said to have been given to Ninigi are still transmitted from emperor to emperor.

But not only the emperor, but also the whole nation is believed by the patriotic to be descended from the gods, and so to be superior to all other races. The land is thought to be the country of the gods, and of all the earth it is nearest to heaven. With this belief in the people's hearts, it is not strange that the Japanese are a proud and self-confident people, nor that they are very quick to feel any slight offered them by other races. The Western nations have considered the yellow races as inferior and have often shown Japan that they so thought of her. Is it not easy to understand the effect of such treatment upon a nation believing itself to be of divine origin?

* * *

AND MOZART WAS ITS COLONEL?

The distinguished pianist had finished several selections in the hotel parlor, and the guests were discussing other numbers.

"Now, for instance," one lady suggested to her neighbor, "perhaps you recall Mozart's Twelfth Mass."

"Indeed I do," responded the other brightly. "My father served in that very regiment during the Civil War."—*Youth's Companion.*

Young People's Christian Union

THE DIRECTOR'S DATES

Sept. 21-23. Illinois Y. P. C. U. Convention, Hoopeston.

Oct. 1-3. Minnesota Convention, Tuttle Church, Minneapolis.

Oct. 4-6. Indiana Convention, Salem Church, Peru.

Oct. 8. New York Convention, Utica.

* *

REAPING THE WHIRLWIND

The Vermont and Quebec Union has devised a different method of building up the *esprit de corps* of the local organizations which has proved very successful in the past and is now giving another demonstration of its wisdom and effectiveness.

Under the auspices of the state and provincial officers, and with the co-operation of the Superintendent of Churches, a series of one-night stands is arranged in churches where the Unions need encouragement, or where new Unions might be organized, or where district rallies can be held.

This, I believe, is the third of these annual tours, but the first in which I have the chance to participate. It is still too soon to report results, for the wind has been whirling for only forty-eight hours, but it is not too early to report the delight of this method of work. Think of being paid for making a motor trip through Vermont when the early autumn is just beginning to color the leaves, and being given an opportunity to speak to your heart's content at least once, and sometimes twice a day.

On Tuesday evening, Sept. 11, we began at St. Johnsbury with a church supper, where about sixty people sat down to the tables, half of them the young people of the church. The presence of the other half testified to the interest of the older people of the parish in what the young people are doing, and the way in which they are preparing themselves for their work in the church when they in their turn bear the burden and heat of the day.

For the first part of the tour there have been three speakers: the president of the State Union, Raymond Goodspeed of Rutland, the vice-president, George U. Scudder of St. Johnsbury, and the Director of Young People's Work. Now the vice-president has had to turn back and the State Superintendent of Churches, Rev. George F. Fortier, one of the men sent into our ministry by the Y. P. C. U. and a firm believer in the organization, becomes the guardian angel of the whirlwind and the official chauffeur.

The St. Johnsbury Union is a recent organization developing out of a Junior Union that grew up. With increasing experience in the methods of Senior work it will develop into an efficient group of young people.

On Wednesday we motored to Morrisville, where a small group of older and younger people met in the evening. In addition to the three speakers of the first evening, Rev. George W. Scudder of St. Johnsbury spoke briefly of the influence of the Y. P. C. U. in sending him into the ministry, and of the work which the local Unions in his present church and in Brockton, Mass., where he was pastor until a short time ago, have done.

Now the whirlwind passes on to the west, striking St. Albans to-night, and then southward to Rutland and Springfield, where a southern Vermont rally will be held on Sunday.

Here in Morrisville, preparations were made for the reorganization of the Union a little later in the fall.

Green and White

One of the advantages in Daylight Saving Time is that once in a while you can get away from it, and thereby have twenty-five hours in a day. That happened to me the day I reached St. Johnsbury, so that I had a chance to take a two-hour vacation, climb to the summit of the nearest of the Green Mountains, or perhaps just one of the foothills, and just loaf a while with my soul.

Mother Nature with painstaking care had fashioned a good imitation of a Morris chair out of rocks and grass, and in this I rested, looking far eastward as the sun was going down through notches in the first range of the White Mountains to the Presidential Range beyond. It would have been interesting to know which peaks I saw, but they were not labeled, and all I could see was the outline of purple peaks against an azure sky.

But that was enough. Names are necessary as a means of identification and description, but they really do not signify very much, and people pay much less attention to them than a man from Mars would expect. Men with impossible names somehow succeed in inducing girls of great common sense to change not for better but for worse. If names attracted the attention they might some one would have discovered that in this whirlwind are Scudder and Goodspeed.

So I am not anxious to know whether I saw Mount Washington or Mount Adams or Mount Jefferson. The mountains are neither Federalist nor Anti-Federalist, Democratic, Republican nor Whig. But I am glad they were not named, or renamed, until after the U. S. A. was born, or they might have been named King George the First, the Second, and the Third. For they have been thrust up as towering personalities by the forces working in the common soil around them; and they hold their position by the divine right of those forces, and not by virtue of supernatural authority miraculously conferred.

Once upon a time little old New England was shaken by mighty earthquakes beside which the recent disaster in Japan, except in the loss of life, is insignificant, earthquakes that raised these towers of rock against the sky, but now, as one leans back against one of these upheaved rocks, and looks across the valleys and the lesser hills to the peaks beyond, all is peace and quietness and beauty: a good place to rest one's soul.

Stanley Manning.

Morrisville, Vt., Sept. 12.

For the Quiet Hour

We trusted hope and pride and strength:
Our strength proved false, our pride was vain,
Our dreams have faded all at length,—
We come to thee, O Lord, again.

Thomas Wentworth Higginson.

And therefore it is that the Scriptures so commend the strong virtue of noble waiting. They always associate it with rare and delicate rewards.

J. H. Jowett.

For the rating of human beings there are various tests. Man stands more erect, physically, than his brute relatives. He has more uses of his members. He is the talking animal, the laughing animal, the animal that prays. But if I were to take his grade, I should look for it in his huge dissatisfactions, his imperious aspirings. Beavers are not more ingenious to-day than a thousand years ago. The honey-bee is still content with his hexagonal cell. But, to *man*, nothing is perfect. He is forever demanding greater things of himself and of the world. From the unseen "a spark disturbs our clod." Home calls, and even the prodigal goes homesick for the Father's House. Or the "silence speaks with deafening tones of God." And it is next to impossible to ignore *that* Voice. Even the hearing of it is proof of the human grade.

George Clarke Peck.

Christ is the conscience of the Christian man's conscience, who, by his voice in the hearts that wait upon him, says, "Do this," and they do it. It is when he is in our spirits that our estimate of ourselves is set right, and that we hear the voice saying, "This is the way, walk ye in it;" and not merely do we hear the voice, but we get help to our feet in running in the way of his commandments, with enlarged and confirmed hearts. Brethren! for the discovery of our faults, which we ought all to long for, and for the conquest of these discovered faults, which, if we are Christians, we do long for, our confidence is in him.

Alexander Maclaren.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

"WHAT I WOULD LIKE TO SEE THE W. N. M. A. DO AT PROVIDENCE"

The following statements have come to us in response to a recent request sent to several Universalist women, asking that each tell us what she would like to see the W. N. M. A. do at the biennial meeting in the way of adopting new policies or forward-looking plans. Some replies are from women who have had many years of experience in Association work, others from those who are just beginning to serve, but all are of interest.

"I would like to have some plan worked up that the states could carry to the local Circles, whereby all the women of the Universalist denomination would contribute to the work of the W. N. M. A. They will not all join a Circle or help with the regular work, but more would give of their money if there were some way to reach them through the Ladies' Aid Society or whatever the main organization is called. Then it seems to me we should not take on any new work until we can support what we are already trying to in a stronger way. Let us strengthen all departments before enlarging."

Kate W. Chase,
Concord, N. H.

"There ought to be and must be some means of enthusing Universalist women with our undeveloped opportunities—to cause them to become interested and manifest some missionary spirit. They seem to have little time or money for church work. Can not some pressure be brought to bear upon them, that they may realize that part of their possessions belong to the Lord? As I see matters, we let too many worldly things come before our Christian duty and economize on the Church with our time and money, yea, ourselves. If some way can be found to arouse our people to the needs of the world, I truly believe our financial problem will be solved, and I am for the things that will produce results."

Mrs. George M. Clark,
Hopkinsville, Ky.

"I would like to see the W. N. M. A. formulate a practical policy whereby the women's organizations of our denomination may be brought together."

Lilla P. Huntley,
Cambridge, Mass.

"I would like to see the W. N. M. A. build a constructive program of definite missionary instruction, not for adults whose opinions are already formed, but for children and young people. I wish greater responsibility could rest upon our Women's Association for teaching and preparing children for future mission members. I do not know whether co-operation is possible between the G. S. S. A., Y. P. C. U. and W. N. M. A., but it would work wonders, I feel sure. I don't care much for the adult attitude of keeping aloof. Let them melt slightly and make room for the youngsters."

Stella Marek Cushing,
Arlington, Mass.

"1. Assure permanance to our Young People's Institute at Chattanooga and take steps toward establishing another, locating it in North Carolina. 2. Place special emphasis upon the need of trained women workers, training to include a knowledge of music. 3. Provide for more intensive work along constructive lines, the provision to include adequate equipment and conservative publicity. 4. Establish the policy of student or other supply workers for home mission fields during regular workers' vacations, planning this jointly with other departments of the denomination."

Katherine Haskell Ball,
Kinston, N. C.

* *

"I would like to see a greater interest among our women in the development of the Clara Barton Memorial. While I do not fail to recognize the urgent need of our efforts in many directions, still I do feel that with the practical we must have the esthetic and romantic, and here is our golden opportunity. Clara Barton—one of our very own—and a woman of international reputation. Not only can we make this Birthplace 'a shrine,' but eventually there can be carried out there some humanitarian work, such as she would have wished. 'We can do it, if we will.' "

Maude Tweedy,
North Attleboro, Mass.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

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* Providence, October 20, 21, 22 and *
* 23. Sunday will be a great day. *
* Rev. Fred Atkins Moore will preach *
* the occasional sermon, which means *
* that it will be notable for power *
* and suggestion. Every one will at- *
* tend the model Sunday school ses- *
* sion. There will be helpful insti- *
* tutes in the afternoon. In the *
* evening Rev. Hazel I. Kirk, just *
* back from Japan, and Judge Roger *
* S. Galer, President of the General *
* Convention, will give inspiring *
* addresses. Yes, a *great* day! *
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A FREE TEMPERANCE PROGRAM FOR ALL OUR SCHOOLS

October first we shall mail to every superintendent at least three copies of a special program for World's Temperance Sunday, and to every pastor at least one copy. These programs will be prepared for us by our Superintendent of Temperance Instruction and Work, Rev. Harry Adams Hersey, who has returned from his protracted, but necessary leave of absence, and who promises us that there will be "something doing" all the time in the line of temperance instruction and work.

It will not be necessary for any school to purchase any equipment. We recommended the Lincoln-Lee programs and system during the necessary department inactivity of our superintendent. But now that he has returned, we not only ask, but we urge, that our schools do not use any other program than that which he will prepare, and which we will furnish gratis. Every copy sent, whether to superintendent or pastor, should be carefully preserved; for all will be needed for a satisfactory presentation on World's Temperance Sunday. The general topic will be "World-Wide Prohibition." The general form will be: 1. Scripture reading in full. 2. Hymns suggested. 3. A responsive reading by leader and a chosen few. This will require private reading and rehearsal. The reading will cover a wide field of important fact. 4. A total abstinence pledge form with suggestions for pledge-signing. 5. Suggestions for duplicating or otherwise reproducing parts of the program.

Suggestions, inquiries, or facts, in the general field of the temperance department work (a field which includes the study of "all" narcotics, of which tobacco is the most widely used in America; also special studies in the line of caffeine and cola beverages) will be welcomed by our superintendent. Address Rev. Harry Adams Hersey, 508 E. Jackson St., Muncie, Ind., before Oct. 15. He will be out of town from Oct. 20 to Nov. 3.

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ALAS, WE LACK THE TIME!

Once in a while (once in a *great* while) there is merriment even in solemn offices of a Sunday School Association. The other day a letter was received from "The Gaiety Theater Building" in New York, the writer being much interested in the coming convention at Providence. He asserted that he was in a position to furnish first-class musicians and the best available acts in the *vaudeville line* and said that if we should decide to have anything of the kind on our program he would like to be borne in mind. We shall remember him.

Among Our Churches

Church News and Interests

PERSONALS

The Rt. Rev. Charles Lewis Slattery, D. D., Bishop Coadjutor of Massachusetts, reviews in the *Churchman* of Sept. 8 "Some Living Masters of the Pulpit" and "The Sword of the Spirit," by Dr. Joseph Fort Newton, writing most appreciatively of both works, calling the first "more agreeable and more truthful than 'Painted Windows,' and giving an enthusiast for the Church good courage."

Miss Elisabeth Marshall, daughter of Dr. and Mrs. Harold Marshall, was married in the Universalist church of Melrose, Mass., Tuesday, Sept. 11, to Mr. Eaton Holbrook Perkins of Melrose. Dr. Marshall performed the ceremony.

Illinois

Chicago, Redeemer.—Rev. Lewis B. Fisher, D. D., pastor. The Church of the Redeemer has not been closed a Sunday since Dr. Fisher became acting pastor Jan. 1, 1922. This summer we have run a fine daily vacation Bible school, with Mrs. Neumann as principal. Mr. Fritze preached ably every Sunday, and managed the Sunday school. The Y. P. C. U. never missed a session. Mr. Fritze now enters Lombard College. The Redeemer company is small in numbers, but great in its plans for Christian service in its field. Dr. Fisher leaves Ryder House Oct. 1 to give all his time to Redeemer parish.

Marseilles.—Rev. E. M. Minor, pastor. Our church was closed during August for the customary vacation. During the month the interior of the church was decorated. In the first part of August Mr. Minor was called to Olinda, Ontario, for the funeral of Mabel (Upcott) Whaley, a very active Universalist of the Olinda church, and a woman of beautiful character. The latter part of the month our pastor was again called for an occasion of sorrow. This time it was to Mt. Vernon, for the funeral of Warner Louth. Mr. Louth was not a church man, although he was interested in our church at Mt. Vernon, and in an unassuming way gave to its support. Many of our friends are acquainted with Mrs. Louth, who is loyal to our cause. His one daughter, Gretta, is also a faithful member of the church. Mr. Minor and family spent a part of their vacation at Hutsonville, their old home, making the trip in their auto. Services were resumed in the church the first Sunday in September. We had a good attendance and a good service. Sunday school reopened also very encouragingly. With October, the second year of the present pastorate begins and we expect a good year.

Chicago, North Shore.—The work of the fall opens up splendidly. Good congregations, all organizations doing well, activity and progress on every side. We are going to have a strong year's work here.

Indiana

Indianapolis.—Rev. Edwin Cunningham, pastor. A young man and a young woman, both members of our Y. P. C. U., were received into the church, Sept. 9. This makes three young people from that organization who have joined the church since services were resumed. One child was named and christened. Rally Day will be observed with a basket dinner and an afternoon program, this in addition to the regular services. Out of town friends and members are being invited to attend.

Ohio

Norwalk.—Rev. W. W. Betts, pastor. All departments of the Norwalk church are again at work after the summer vacation. This church entertained the Huron Association on Saturday and Sunday, Sept. 15 and 16. The W. N. M. A. will hold the annual bazar Dec. 8. Mission study will be under the efficient leadership of Miss Danforth, who will present the "Home" topic at the regular monthly meetings. On Friday evening, Sept. 7, the pastor and wife and family were "at home" to the members and friends of the Norwalk and Peru churches. An interesting program of readings and vocal and instrumental music was presented and light refreshments served. The pastor's son, Thayer, and daughter, Naomi, leave soon to attend college in Olivet, Mich. They will be greatly missed from our church and in the musical circles in the community.

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OLD SECOND UNIVERSALIST CHURCH BUILT TO LAST

The old Second Universalist Church at the corner of Columbus Avenue and Clarendon Street, which was gutted by fire about nine years ago, will be nothing more than a memory in a few weeks, for the New England Contracting Company, building wreckers, has almost completely demolished the edifice.

The steeple of the old church, declared to be one of the highest in Boston, reaching at one time to 225 feet, is now only 100 feet high. The task of taking down the huge stones, weighing from 400 to 800 pounds, was a tedious one owing to the heavy traffic and nearby tenement houses, yet all was done without a mishap.

Hundreds of pigeons which made their nests in the belfry still continue to fly around, wondering, perhaps, why their domicile should be taken from them. Many have flown across to the Back Bay Railroad Station, but the noise makes this residence a strange contrast to the quietness of the steeple.

People watching the work of demolition are greatly attracted by the solidness of the walls and the magnificent stones contained therein. Some of the walls are from twenty-four inches to forty-eight inches thick, and J. Sanderson, who is directing the work for the wrecking company, declared that they were put up to stay. Thousands of loads of bricks will have been carted away when the work is done. A derrick is being used to take the large blocks of granite away and in many instances two or three are sufficient for any one truck to haul.

It is expected that the space will be entirely cleared away by the last of November and the parishioners are looking forward to the opening of their new church at Ipswich and Boylston Streets a short time later.—*Boston Globe.*

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,412
Cincinnati, Ohio	12
Bridgewater, N. Y.	3
Warren, Mass.	7
Newcastle, Texas	3
Hylton, Texas	11
Crosscut, Texas	1
Talmage, Texas	12
Rotan, Texas	19
Blue Branch, Texas	7
Indianapolis, Ind.	3
Total	1,490

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CHRISTENINGS

Previously reported, 658. Cincinnati, Ohio, 9. Bridgewater, N. Y., 2. Vernon, Vt., 3. Total, 672.

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THE CLARA BARTON BIRTHPLACE

The Clara Barton Memorial Committee has made arrangements whereby the birthplace at North Oxford, Mass., will be kept open for the present, thus affording an opportunity for our people attending the Convention at Providence to visit the house. On Saturday, Oct. 27, the committee will be "at home" and hope to receive our friends, many of whom are already planning to visit this shrine.

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Notices

ILLINOIS FELLOWSHIP COMMITTEE

President J. M. Tilden, of Lombard College, Galesburg, Ill., having applied for ordination, the Illinois Fellowship Committee will meet the candidate at the Hamilton Club, Chicago, at noon Saturday, Sept. 29, to act on his a plication.

Lewis B. Fisher, Secretary.

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MASSACHUSETTS FELLOWSHIP COMMITTEE

John Dwight Brush, pastor-elect of the church at North Weymouth, Mass., having applied for ordination, a meeting of the Fellowship Committee will be held on Sept. 24 to examine as to his fitness, etc.

Harry E. Adams, Secretary.

MINNESOTA CONVENTION

The 58th annual session of the Universalist Convention of Minnesota and its auxiliary bodies will be held at Tuttle Church, Minneapolis, Oct. 4, 5 and 7, 1923, for the purpose of reports, election of officers and any business that may lawfully come before the Convention.

Thomas J. Farmer, Secretary.

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GENERAL CONVENTION COMMITTEES

In accordance with the vote of the Detroit Convention, President Galer has appointed the following to act as chairmen of the various Convention Committees:

On Nominations: Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston, Mass.

On Resolutions: Rev. James Vallentyne, 124 North Kenilworth Ave., Oak Park, Ill.

On Official Reports: Hon. Abram Zoller, Little Falls, N. Y.

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NEW YORK FELLOWSHIP COMMITTEE

Letters of license as minister granted Sept. 7 to Gustav Ulrich and Orin Abbott Stone. Letter of transfer granted to Helene Ulrich to New Hampshire.

George H. Bowers, Secretary.

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MURRAY GROVE

One hundred and fifty-three years ago, both as to day and date, from Sunday, Sept. 30, John Murray preached his first sermon in America at Good Luck, N. J.

That great event will be commemorated and observed by a special service held on the grounds and in the meeting-house at Murray Grove, Sunday, Sept. 30, 1923.

It is a great occasion and all who can should be there. Ballou House will be opened for the entertainment (picnic lunch) of all.

* *

PILGRIMAGE TO GLOUCESTER

The Woman's Universalist Missionary Society of Massachusetts will make an autumn pilgrimage to Gloucester for an all-day meeting in our Universalist church, so eloquent in associations and memories as well as in achievements.

The program will include an enlightening historical address by Rev. John Clarence Lee, D. D., pastor, vocal solos by Mrs. Florence H. Bent, and addresses by Mr. Frank E. Dewick, president of the Bethany Union, and Rev. Hannah J. Powell, pastor at Sunburst, N. C.

Afternoon tea and an informal reception will be held at the Sargent-Murray-Gilman House. The noonday lunch will be served at the church at fifty cents per plate.

The roads are fine, the landscape inspiring, and the ocean views most beautiful.

A large attendance is desired and a happy day assured to all who will avail themselves of this opportunity.

Will those desiring lunch, please confer, if possible, with Mrs. M. Abby Rust, 14 1-2 Lookout St., Gloucester, not later than Oct. 2? Look for further notice next week.

Mary E. Nye,
Chairman of Public Meetings.

* *

PENNSYLVANIA W. U. M. S.

The twenty-eighth annual Convention of the W. U. M. S. of Pennsylvania will meet in the Universalist Church at Reading on Tuesday, Sept. 25, 1923, at 11 a. m. to act upon reports, elect officers, and transact any other business that may come before the Convention.

S. B. Gregory, Secretary.

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STUDENTS COMING TO BOSTON

We know that many students from Universalist families will come to Boston this fall. The undersigned will appreciate being advised of same by parents, friends, or ministers.

Rev. Fred Atkins Moore.
Beacon Universalist Church,
286 Harvard St., Brookline, Mass.

RAILROAD RATES TO PROVIDENCE

The Railroad Associations have granted a reduced rate of a fare and a half for a round trip to the Providence sessions excepting North Carolina, South Carolina, Georgia, Florida and Canada. This will be on a certificate plan. Each person attending the Convention should read the following regulations which govern the issuing of the certificates.

1. The delegate must ask his railway agent for a certificate when he purchases his ticket. This certificate will enable him to purchase his return trip ticket at one-half fare. The going ticket will be sold at full fare.

2. No certificates will be given with a ticket that costs less than 67 cents.

3. The going tickets may be purchased in any territory on Oct. 19 to 25 inclusive and will be honored for return until Oct. 31 *except* that no certificates will be given in the territory of the Southeastern Passenger Association and in Canadian territory.

4. Those persons coming from south of Virginia may, if they desire, buy to some point in Virginia where they may purchase a ticket to Providence with certificate that will entitle them to purchase a return ticket *to that point* at one half fare.

Those from Canadian territory may follow the same plan upon reaching American territory.

For information write to Rev. J. W. Vallentyne, 124 North Kenilworth Avenue, Oak Park, Illinois, Transportation representative, or Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Massachusetts.

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BOSTON MINISTERS' MEETING

The interest of the Greater Boston ministers must necessarily center upon the coming Convention at Providence. The Trustees have planned a forward program. This will be discussed with the Boston ministers and associates from outside points on Sept. 24, at 10 a. m., at Tufts College. Dr. McCollester will lead the discussion. You will have a chance to discuss.

Will you be present? And on time!

Fred A. Moore, President.
Elbert W. Whippen, Secretary.

* *

W. U. M. S. OF MAINE

The twenty-ninth annual Convention of the W. U. M. S. of Maine will meet in the Universalist church at Rockland, on Tuesday, Sept. 25, 1923, at 1.30 p. m., to act upon reports, elect officers, and for the transaction of any other business that may legally come before the Convention.

Persis Shedd, Secretary.

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GENERAL CONVENTION REMITTANCES

The fiscal year of the Universalist General Convention ends Sept. 30, 1923. All money to be credited on this year's accounts should be in the secretary's office by that date.

Special attention is called to the necessity of paying General Convention quotas in order that local churches may be represented at the Providence Convention in October. Article II, Section 2, of the Constitution has the following proviso: "To be entitled to such lay delegates and in order that its minister be eligible to be a delegate, every parish must maintain its legal existence and support public worship regularly and make a contribution on quota to the General Convention during each of the two years prior to the meeting of said Convention."

Roger F. Etz, Secretary.
176 *Newbury St., Boston, Mass.*

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PENNSYLVANIA UNIVERSALIST CONVENTION

All Universalists in Pennsylvania are hereby notified of the annual Convention at Reading, Sept. 25-27. The change from June to September is pursuant to a resolution adopted at the last Convention.

Please notify Mr. A. G. Bailey, 137 North 5th St., Lodging and breakfast furnished without charge.

H. E. Benton, Secretary.

NEW YORK W. U. M. S.

The twenty-ninth annual Convention of the Women's Universalist Missionary Society of New York State will be held in the Church of the Reconciliation, Utica, N. Y., Wednesday, Oct. 10, 1923. Election of officers will take place, reports will be given and other business transacted.

Edith W. Johnson, Recording Secretary.

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UNIVERSALIST GENERAL CONVENTION

Official Call

The Universalist General Convention will hold its next session in the First Universalist Church, Providence, R. I., beginning at 7.15 p. m., Wednesday, Oct. 24, 1923, to receive reports, elect officers and transact such other business as may legally come before it.

Roger F. Etz, Secretary.

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INDIANA CONVENTION

The seventy-sixth annual session of the Universalist Convention of Indiana and its auxiliaries will be held at Salem church near Peru, Oct. 4-6, for the hearing of reports, election of officers and transaction of such other business as may legally come before the Convention.

Breakfast and lodging free. Other meals 50 cents.

Pearl M. Mock, Secretary.

* *

RICHARD M. SMITH, M. A., PH. D.

I offer myself for work in the service of the Universalist Church.

Richard M. Smith, Universalist Minister,
1028 S. 26th St., Birmingham, Ala.

* *

DENOMINATIONAL CALENDAR

Sept. 25, 26, 1923. Maine State Convention, Rockland.

Sept. 25-27, 1923. Pennsylvania State Convention, Reading.

Oct. 4, 1923. Public Meeting Massachusetts W. U. M. S., Universalist Church, Gloucester.

Oct. 9-11, 1923. New York State Convention, Utica.

Oct. 20-28, 1923. Universalist General Convention, Providence, R. I.

Oct. 21-23, 1923. Convention of General Sunday School Association, Providence, R. I.

Oct. 24, 1923. W. N. M. A. Convention, Providence, R. I.

Oct. 26, 1923. Special Meeting of the Universalist Historical Society, King's Chapel, Boston.

Oct. 27, 1923. 2 p. m. Biennial Meeting of Universalist Comrades, Providence, R. I. 7.30 p. m. Biennial Dinner of the Universalist Comrades, Providence, R. I.

Nov. 1-4, 1923. Alabama State Convention.

* *

NEW YORK STATE CONVENTION

The 98th annual session of the New York State Convention of Universalists will convene in the Church of Reconciliation, Utica, N. Y., October 9, 10, and 11, for the election of officers for the ensuing year and for the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

* *

MAINE STATE CONVENTION

Official Call

The 94th annual session of the Maine State Convention will be held in the Universalist Church, Rockland, Me., Sept. 25, 26, 1923, for the purpose of electing officers; to vote on the proposed amendment of Art. 11, Sec. 4, of the Constitution so it shall read: "Of five lay delegates from each parish in its fellowship;" to vote on proposed amendment changing Art. vii of By-Laws to read: "Every parish in the Fellowship of this Convention is expected to contribute each year, according to its ability, to the aid of the work of this Convention and of the General Convention, and to co-operate heartily in the plans, purposes and policies of this Convention and the General Convention;" also to transact any other business which may legally be brought before the Convention.

Milo G. Folsom, Secretary.

The Annual Y. P. C. U. Convention will meet Monday, Sept. 24, the Annual W. U. M. S. Convention Tuesday, Sept. 25, at 2.30 p. m., and the Annual S. S. Convention Tuesday a. m., Sept. 25.

Program

Monday, Sept. 24. 35th annual session of the Y. P. C. U. 2 p. m. Meeting of the State Board. 2.30. Opening of the Convention. Address of Welcome, Miss Marion Marsh, secretary of the Rockland Union. Reports. Address. Discussion of local Union problems and plans. Election of officers. Missionary offering.

7.30 p. m. Devotional service, Rev. W. H. Gould, Livermore Falls. Address. Speaker to be announced. Remarks by Rev. John Ratcliff. Address, Rev. H. D. Maxwell, Monmouth.

Tuesday, Sept. 25. 8.30 a. m. Devotional service, Rev. Harry Townsend, Westbrook. Roll Call of the State Convention. Addresses of Welcome. Response by president and president's annual address. Official reports.

10.15. Annual session of the State Sunday School Association. Four ten-minute addresses: Rev. Francis A. Gray, D. D., Bath; Rev. Wm. H. Gould, Livermore Falls; F. E. Wheeler, M. D., Waterville; Mrs. M. G. Folsom, Gardiner. Discussion. Address, Rev. Francis W. Gibbs, Fitchburg, Mass. Reports. Election of officers.

Afternoon. The twenty-ninth annual session of the W. U. M. S. 1.30. Devotional service. Reports. President's annual address. Address, Rev. Hannah J. Powell, Sunburst, N. C. Pledges. Election of officers. Round Table of Methods.

6 p. m. Clara Barton Guild Supper. For all interested in the Guild. Brief talks by Miss Andrews and Mrs. Robinson.

7.30 p. m. Rev. Charles Knickerbocker, presiding. Address, Rev. Hannah Powell, North Carolina. Communion, Rev. John Ratcliff, Rockland, assisted by Rev. E. W. Webber, Thomaston. Occasional sermon, Rev. A. Francis Walch, Augusta.

Wednesday, Sept. 26. 8.30 a. m. Devotional service. Rev. Klaas Oosterhuis, Oakfield. Business. 11.45. Fraternal Greetings.

2 p. m. Devotional service. Rev. Hugo Perdelwitz, Calais. Address, Mrs. Stella M. Cushing. Address, Rev. Harold Marshall, D. D. Adjournment.

4.30. Automobile Sight-Seeing Trip.

6 0. m. Comrades Banquet. Robert L. Whitcomb, President of Maine State Chapter of Comrades, toastmaster. Brief addresses by four prominent laymen. Address by Rev. John van Schaick, Jr., D. D., Editor of the *Leader*.

* *

MICHIGAN CONVENTION

The Universalist Convention of Michigan will meet in the First Universalist Church in Detroit, Oct. 9 and 10. The Rev. George Campbell of Olinda, Ontario, will deliver the occasional sermon.

William Couden, Secretary.

* *

THE ORDER OF UNIVERSALIST COMRADES

Official Call

The third biennial session of the Order of Universalist Comrades will be held at the First Universalist Church, Providence, R. I., Saturday, Oct. 27, 1923, at 2 p. m. for the consideration of the following business;

1. Election of officers and three trustees for the ensuing biennial period.

2. To transact any other business that may legally come before the session.

Fred C. Carr, National Secretary.

* *

OFFICIAL CALL—G. S. S. A.

The eleventh annual Convention of the General Sunday School Association of the Universalist Church will be held in Providence, R. I., on Saturday, Sunday, Monday and Tuesday, Oct. 20, 21, 22 and 23, 1923. The business sessions will be held on Monday, Oct. 23. Officers for the ensuing two years will be elected, reports will be heard and acted upon, and policies for the General Association will be adopted.

Each Universalist Sunday school is entitled to send three delegates for its first hundred members or fraction thereof and one delegate for each additional fifty members or fraction thereof.

Carl A. Hempel, Secretary.

WOMEN'S NATIONAL MISSIONARY ASSOCIATION

Proposed Amendments to the Constitution and By-Laws

In accordance with the requirements of the By-Laws, Article IX, Amendments, notice is hereby given that the following amendments to the Constitution and By-Laws of the W. N. M. A., by substitution, will be proposed at the next session held in Providence, R. I., Oct. 24, 1923.

For the Committee on Revision,

Marian W. Lobdell, Chairman.

Aug. 24, 1923.

Constitution

Article III (page 4), paragraph 3. Substitute the word associate for honorary, so as to read as follows: "Men may become associate members by the same payments as women."

Article V (page 5) section 3. Strike out the words, *two auditors*, found in the last two lines of the paragraph. (It will be seen that if the proposed change in the By-Laws is effected, it will no longer be necessary to elect auditors at the biennial Convention.)

By-Laws

Article I (page 10), section 5, Treasurer. The Treasurer shall keep full and accurate accounts of receipts and disbursements in books belonging to the Association, and shall deposit all money and other valuable effects in its name and to its credit in such depositories as may be designated by the Executive Board.

She shall disburse the funds of the Association as may be ordered by the Executive Board, and attested by the President and Chairman of the Finance Committee, and in every case she shall take a proper voucher therefor. She shall render the President, the Executive Board or the Chairman of the Finance Committee, each month or whenever any of them require it, an account of her transactions as Treasurer and a statement as to the financial condition of the Association.

She shall invest the Permanent Funds of the Association in accordance with instructions of the Finance Committee. She shall hold all mortgages, bonds or other valuable papers, and shall submit the same to the inspection of the Executive Board or Finance Committee whenever required so to do.

She shall give the Association a bond in a sum and with sureties satisfactory to the Executive Board for the faithful discharge of the duties of her office and for the restoration to the Association in case of death, resignation or removal from office of all its books, papers, vouchers, money, securities or other property of whatever kind in her possession.

Section 8, Auditors. At least once a year the books and accounts of the Treasurer and the Corresponding Secretary shall be audited by public accountants to be appointed by the Executive Board, and the reports of such accountants shall be submitted to the biennial meeting of the Association.

Section 9, Finance Committee. The Finance Committee shall have special charge and control of the finances of the Association. It shall have full authority to invest and reinvest funds of the Association. Such funds, however, are to be invested only in first mortgages, government, state, or municipal bonds, and deposits in savings banks. It shall submit to the Executive Board at each meeting a statement of the financial condition of the Association, and any recommendations which it may have concerning the same. At least once a year the Committee shall prepare and submit for the consideration of the Executive Board a detailed budget of expenses.

At least once in five years it shall employ a competent real estate agent or attorney, who shall furnish to each member of the Executive Board a certified list of all the mortgages held by the Association and his opinion as to the safety of the investment.

* *

W. N. M. A.—OFFICIAL CALL

The forty-fourth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Providence, R. I., on Wednesday, Oct. 24, 1923, for the receiving of reports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Marian W. Lobdell, Recording Secretary.

Obituary

Mrs. Mary E. Wolfe

In the death of Mrs. Mary E. Wolfe, of Hackettstown, N. J., which occured Sept. 8, 1923, a noted character has passed on.

On July 17, last, the ninety-second anniversry of her birth was celebrated. She was born in Cincinnati, Ohio, her father being the widely known physician, Dr. Restore Carter.

At the age of twenty she was married to John Henry Wolfe. One son and two daughters were born of that union; the husband and two of the children long since entered the higher life. She is survived by Miss Lily H. Wolfe, the youngest daughter, by three grandchildren and one great grandchild.

Mrs. Wolfe was widely known and highly respected. During her many years of vigor she engaged in a variety of public movements, notably the Woman's Christian Temperance Union.

At an early age she came under the influence of Universalism in the city of Cincinnati. There she was aroused by the great preaching of the Rev. I. D. Williamson and was developed under the cheering guidance of Alice and Phoebe Cary, having for some time been a pupil of the former.

To the faith of her youth she ever after gave full allegiance. For six years she was a parishioner of Rev. Edwin H. Chapin, D. D., in New York City; then for a decade was active in the church work at Hightstown, N. J. For nearly thirty years the home has been in Hackettstown, where, deprived of the privileges of her own church, she found compensation in part through Universalist periodicals, books, and friends of like precious faith.

Yet there was ever regret that the Sundays must pass without hearing the great hope proclaimed; for the "Lord's Day" had for her peculiar significance. On that day she was born, married, and it was the birthday also of two of her little ones. Answering to her oft-recurring thought, "Will my reunion with dear ones over there be on a Sabbath day?" the peaceful departure came within a few hours of that day's dawning.

The final services were conducted at the home in Hackettstown on Tuesday, Sept. 11, by her longtime friend, Rev. William H. McGlauflin, D. D., of Scranton, Penn.

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MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Crackling

"Is your poor husband dead?" asked the Vicar of an aged member of his flock.

"Oh, no," she replied.

"But you are in mourning," the Vicar continued.

"Well, you see," was the reply, "my old man annoyed me so this afternoon that I went into mourning for my first husband." —*London Daily Telegraph.*

* *

"I have just thought of an easy way to get rich quick," said the president of the music publishing firm.

"Fine," replied the vice-president. "What's the idea?"

"Let's pick out some good lunatic asylum and get the inmates to write songs for us."—*Baltimore American.*

* *

"The Germans are not good losers," said Police Commissioner Enright, of New York. "I like a good loser. Take, for example, young Mainwaring.

"Young Mainwaring made a passionate proposal to a wealthy man's daughter on a moonlit piazza at Dark Harbor. The girl turned him down. Then she said fearfully—for he had laid it on pretty thick:

" 'And now that I have refused you, do you really intend to commit suicide?'

" 'That,' said young Mainwaring coldly, 'has been my custom hitherto.' "—*Literary Digest.*

* *

Addressing applicant: "Can you write shorthand?"

"Yes, sir; but it takes me longer."—*Humorist.*

* *

Sixteen-year-old Mary had played the piano at a recital the evening before, and the program had appeared in the morning paper. Mary came from school elated. "My name is in the paper," she told her mother.

Six-year-old Esther looked up quickly from her play.

"Huh!" she said, coolly, to her older sister, "*My* name is in the Bible."—*Congregationalist.*

* *

"I wish," said the little invalid who was being washed in bed, "that I need never, never have to be washed again."

"I'm afraid," said mama gently, "that as long as you have me to take care of you, you'll have to reconcile yourself to be washed thoroughly every day."

The invalid pondered for a moment.

"Then," said she, "I shall marry very early."—*Los Angeles Times.*

* *

"Ford won't run except under compulsion." We have one of the darned things with a disposition like that.—*Associated Editors.*

* *

Jazz is dying, says a music publisher, so possibly that is why it sounds that way.—*Detroit News.*

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Editor of the Universalist Leader

Ready October 15, 1923

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